The Churchman.

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JOHN HECKER, PROPRIETOR. NEW-YORK, FEBRUARY 17, 1855. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church .... at 9 A. M. and 3 P. M.
St. Luke's Church .... 8½ " 5 "
Church of the Nativity .... 9 A. M.
Church of the Annunciation .... 9 "
[Sunday services, 10½ A. M. and 3 P. M.
Church of the Holy Communion .... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
on Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Church of the Transfiguration .... ½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles .... 9 "
Church of the Holy Innocents .... 9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn .... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights .... 9 A. M.
St. Mary's Church, Brooklyn .... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Daily Services in Lent.

Emmanuel Church and St. George the Martyr, corner of Thompson and Prince streets, at 8½ A. M. and 3½ P. M.

CALENDAR FOR FEBRUARY.

18. Quinquagesima Sunday: Next Sunday before Lent.
21. The First day of Lent, commonly called Ash Wednesday. [Proper Psalms instead of the Psalms for the day of the month. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed immediately after the Collect for the day.]
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

MARCH.

2. Ember Day.
3. Ember Day.
4. Second Sunday in Lent.
11. Third Sunday in Lent.
18. Fourth Sunday in Lent.
25. Fifth Sunday in Lent. The Annunciation of the Blessed Virgin Mary.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Ember Day, Friday, March 2, A. M. St. Luke's, Catskill. [Ordination and Confirmation.]
Second Sunday in Lent, March 4, A. M. St. George's Chapel, Beekman street, New York. [General Ordination.]
E. St. John the Baptist, New York.
Third Wednesday in Lent, March 7, E. Transfiguration, New York.
Third Friday in Lent, March 9. P. M. Intercession, Carmansville, New York.
4th Tuesday in Lent, March 13, A. M. Northern Convocation, Troy.
4th Thursday in Lent, March 15, A. M. Christ Church, Rye. Cons'n.
4th Friday in Lent, March 16, E. Calvary, Williamsburgh.
4th Sunday in Lent, March 18, A. M. Christ Church, Williamsburgh
P. M. St. Paul's, Williamsburgh.
E. St. Mark's, do.
Fifth Sunday in Lent, Annunciation B. V. M. } March 25, A. M. St. Thomas's, New York.
P. M. St. Luke's, do
Sixth Wednesday in Lent, March 28, E. Christ Church, Brooklyn.
Sixth Friday in Lent, March 30, P. M. Ascension, Green Point.
Sunday before Easter, April 1, A. M. Ascension, New York.
E. Holy Trinity, Brooklyn.
Monday before Easter, April 2, E. St. Luke's, Brooklyn.
Tuesday before Easter, April 3, E. General Theological Seminary.
Wednesday before Easter, April 4, P. M. Good Angels, Brooklyn.
E. St. Mary's, do.
Thursday " " 5, E. Holy Innocents, New York.
Good Friday, April 6, A. M. St. George's New York.
E. Grace, Brooklyn Heights.
Easter Even, " 7, E. Holy Communion, New York.
Easter Day, " 8, A. M. Epiphany, New York.
E. All Saints, "
First Sunday after Easter, April 15, A. M. St. George the Martyr and Emmanuel, New York.
P. M. Zion, New York.
Tuesday, April 17, A. M. Trinity Chapel, New York. Consecration.
Second Sunday after Easter, April 22, P. M. St. Mark's, Brooklyn.
E. Grace Church, Brooklyn Heights. Anniversary of Brotherhood.
Third Sunday after Easter, April 29, A. M. St. James's, New York.

*** Other Appointments will be made, in the city of New York and the immediate neighbourhood, during March and April, if requested by Rectors of Parishes.

New York.—The Provisional Bishop officiated last Sunday morning at the Church of the Good Shepherd,—which is organized as a Missionary Church, and well sustains its claims to this designation by the zealous and persevering efforts of its pastor, the Rev. R. Hoyt, to bring within the influence of its services, the poor and destitute in the thickly settled population amid which it is situated. Its humble appearance is suggestive of "the upper room" in which the Disciples themselves assembled, while a portion of the audience were such as might have been obtained from an obedience to the requisition to "go into the highways and hedges and compel them to come in." Notwithstanding the tattered appearance of some of those present, who came to partake of the Church's bounty, not only in provision of the Word of Life, but in material nourishment, there was observable in these a continuous and respectful attention, an attention not entirely feigned, as was demonstrated by their after behaviour, at the conclusion of the service, when "a feast of good things" was set before them—the pastor having taken especial care to guard against the influences which never fail to evince themselves from an unguarded, promiscuous, and misdirected charity, impressing them that the attention paid to their temporal wants was incidental to yet higher concern for their spiritual need.

The Bishop preached a sound and appropriate discourse. It was certainly an affecting sight—one recalling scenes in the early history of the Christian dispensation—to witness the highest dignitary of the Church setting forth to the flock thus gathered in, the full import of the saying, when at "the last great day of the feast," in view of an audience gathered not only from Judea, but all portions of the then known world, in presence of the solemn symbols of a mission He was about to supersede, and with the water brought at the time of the evening sacrifice from the pool of Siloam poured out before Him, and that sacrifice already streaming, Jesus stood and cried: "If any man thirst, let him come unto Me and drink." The diverse modes of reception these words met with, words seeming to some the utterance of presumption, to others of wisdom, was identified with the two opposite states of feeling with which the Gospel is at present met. A certain kind of mysteriousness characterized and distinguished much of the teachings of the Lord, all these implying superhuman and divine prescience, and admitting of no solution but in the incarnation of the Eternal Son. These sayings, which when uttered rose above all pre-existent ideas, and flashed out with startling effect on sensual philosophy, were still heard in the voice of the Church and in the ministry of the Gospel. The disposition necessary to the receipt of this Gospel, was then simply and forcibly explained, its transforming effect illustrated, and the appeal made to all who thirsted for grace, to approach Christ in His Church, to receive Him in His sacraments, to give up their hearts to Him, that virtue might at once flow out, and He be made to them wisdom and righteousness and sanctification and redemption.

The demeanour of the recipients of the food, which at the conclusion of the service was provided, was certainly such as to indicate that the hand and Christian feelings in which the act originated were fully understood and appreciated.

—The third anniversary meeting of an organization known as the Church Charity Foundation, was held last Sunday evening, in the Church of the Holy Trinity, Brooklyn, the Provisional Bishop presiding. After the usual evening service, the Rev. Dr. Taylor, of Grace Church, New York, preached a sermon from the words: "And now abideth Faith, Hope, Charity—these three—but the greatest of these is Charity,"—in which he exhibited the character and pre-eminence of this virtue, and the manifold changes its inculcation and exercise had wrought in the amelioration of human suffering, the ministering to human need, and the exaltation of our common humanity.

The report for the year, which was then read, was prefaced by the explanation that the Home under charge of this Charity, though especially designed for those who were of the Household of Faith, had the distinguishing characteristic that it was not exclusive, and so was entirely distinct in scope from the Orphan Asylum established. During the year the Home had contained nineteen inmates, of whom three had left. A house for orphans had been rented by the managers, and eighteen children were there receiving care for body and soul. Inclusive of the Matron, the foundation had thirty-five beneficiaries. The expenses had been two thousand dollars, which the collection of that evening, added to previous receipts, would fully cover. The desire and efforts of the managers to extend the benefits of this charity, and to consolidate its various branches, were then briefly commented on. The report, which was very succinct and able, ended with an appeal for the further support of an institution, the very name of which was Charity.

The Rev. Dr. Vinton, rector of Grace Church, Brooklyn, then addressed the audience, instancing individual cases of the benefits the Charity conferred, and showing the vast disproportion between these and the sum that had been expended. He explained the relative position of the present Charity to other benevolent institutions, and stated that ground had been offered on which to erect suitable and substantial buildings. Finally, he referred to the former anniversary, and paid an eloquent and just tribute to the late Provisional Bishop, who on that occasion presided.

The Bishop then addressed the audience, expressing his gratification that his first parochial visit should be to attend a Church Charity Foundation; and that he should find several congregations assembled for united action in providing the shelter and comfort of a Christian home for orphans and destitute women. He commended their working together in love for the promotion of the noble object they had in view, identifying it in character with the love and benignity of God himself, and with the work of Christ, who was the perfection of humanity. The counterpart of the Saviour's deeds of mercy was in the dispensation by the Church of the Gospel sacraments; and he looked to the day when the members of the Church in every diocese should be banded together for the promotion of like noble aims.

There was a large attendance of clergy on the occasion, and a full congregation. The prospect of a more extended sphere of action on the part of this Charity is opening out, and it is estimated that subscriptions in the current year will be doubled if not trebled. Now that its workings are fully understood, a more general interest is manifested in its success.

— The new church at Haverstraw, of which we gave an account last week, has been erected, we find, at a cost of upward of three thousand dollars. It has had an addition to the simple and beautiful decorations of its interior, in an embroidered altar cloth, bearing the inscription: "*Behold the Lamb of God.*" It has not been *consecrated*, as stated by mistake, but merely *opened* for divine service, that ceremony having been delayed until its full cost is met, which still requires five hundred dollars.

Massachusetts.—Boston had three Bishops officiating in as many of its churches last Sunday. The Bishop of the diocese and the Bishop of New Hampshire preached, respectively, in Trinity Church and the Church of the Advent; the Bishop of Iowa preached in the Church of the Messiah. The subject of the Bishop of Iowa's discourse was the Home Missions of the Church, and more particularly his own mission, in his own diocese, with the object of obtaining contributions to the diocesan fund. He represented that Iowa is an inviting missionary field, since it is a beautiful State, (which is the Indian meaning of Iowa,) having more arable land than any other State of the Union, and consequently it is rapidly becoming settled. The population has more than doubled within five years. Last year 100,000 was added to it, making it now half a million. The Bishop proposes to invest the money he is now collecting from the Eastern Churches in land, at government price, which in the course of ten or fifteen years will give a handsome income for church building and other purposes.

Virginia.—The Bishop has addressed a lengthy pastoral letter to the laity of his diocese, urging them to a warmer interest, and a more active co-operation in the work of the Church, urging upon Scripture grounds its duty and necessity. He applies it in a particular manner to the obligation under which they lie to make due provision for the ministry and the ordinances of the Church. He thus winds up his present address, which was to be continued, it seems, the next week:

I am happy to be able to say of my brethren in Virginia, that there has been a steady improvement in this respect from the first effort of resuscitating our Church to the present moment, and that I believe the average salary of our ministers is, at least, equal to that of any other diocese. But there are still some painful exceptions, and the present most unexampled increase in the prices of the necessaries of life, imperiously calls for an increase of salaries, or of those private donations, in which I know you have not been found wanting.

We draw to a close this first part of our address by saying that while we would have you most conscientiously and faithfully perform all your duties as to the temporalities of the Church and as to the support of those who, at God's command, have relinquished for themselves and families all other means of living, and given themselves up to your service, we would not confine your efforts to these, but we would have you carefully and prayerfully study the doctrines of the Bible and of our Church that you may be able to give a reason for your hope in the one, and your belief in the other. We would have you able to distinguish between the true shepherds and the wolves who appear in sheep's clothing. We would have you competent to aid the minister in banishing and driving away from the Church all erroneous and strange doctrines contrary to God's word, and so as not to be liable to be carried about by every word of doctrine. Our Church has been for some time passing through a fiery trial of false doctrine. Though she has not been unhurt, she will come forth I trust, not only a conqueror, but more than a conqueror. Much has she been indebted under God for her safety to the laity, in co-operation with the great body of the Clergy. Let them be faithful in life and doctrine, eschewing all false views and ways, adhering in sentiment and practice to the law and to the testimony, as plainly set forth in God's word, and faithfully copied into our articles and prayers by our Protestant fathers, and all will be well.

I add in conclusion, one remark only, in answer to an objection, sometimes made of such views of lay-co-operation. I am well aware that these talents of which I have spoken as belonging to the laity are liable to abuse. And what talent is not in the hands of any man or class of men. There are laymen who, through vanity, ambition, selfishness, have used their station, wealth, influence, and talents only to the annoying, oppressing, lording it over, some of God's ministers. I can only say, that I have no language which can do justice to my feeling of reprobation toward one who can thus abuse the gifts of God, and interfere with the comfort and usefulness of one of his faithful servants.

Indiana.—The Bishop has during the past month held several confirmations, and preached on each occasion. On the Festival of the Convocation of St. Paul the Bishop held an ordination in Trinity Church, Michigan City, and admitted the Rev. Alonzo J. M. Hudson, Deacon, the Missionary at Delphi and Crawfordsville, to the Holy Order of Priests. Morning prayer was said by the Rev. Henry Safford, the Rector of the Parish, and the lessons were read by the Rev. Henry C. Stowell, Deacon, the Missionary at Lima. The Rev. Waltar E. Franklin, Rector of St. Paul's Church, La Porte, preached; and the candidate was presented by the Rev. Mr. Safford, who assisted the Bishop in the administration of the Holy Communion. In the evening the Bishop confirmed two persons and preached.

Louisiana.—We understand that the Right Rev. the Bishop of this diocese has accepted the rectorship of Trinity Church, New Orleans; and that the Rev. Dr. Colton, of Washington.

THE CHURCH ABROAD

England.—Nothing more has been done in Archdeacon Denison's case, nor was anything known as to the further proceedings contemplated.

The following munificent bequests to the Church Societies have been made by the late Henricus Octavius Roe, of Weston, near Baldock, Hertfordshire:—£1,500 each to the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel; £200 to the Sons of the Clergy; £500 to the Poor Widows and Children of Clergymen; £200 to the Society for Clothing, Maintaining, and Educating Poor Orphans of Clergymen; £500 to the Society for the Enlargement, Building, and Repairing of Churches; £300 to the National Society for the Education of the Poor; £200 to the Church Missionary Society; £200 to the Church Pastoral Aid Society; £100 to the British and Foreign Bible Society. Besides these, Mr. Roe has also bequeathed £5,700 to several hospitals and asylums.

The papers record the death of the Venerable Archdeacon Hare.

The death of another able Divine of the Church is thus announced in the *English Churchman*:—

We have to record the death of a man of considerable learning and acquirements—the Rev. William Wright, LL.D. It was occasioned by a sudden attack of paralysis, and took place on Sunday, the 14th of this month. Dr. Wright was born in Ireland in 1797, and graduated in Trinity College, Dublin. He was appointed, shortly after taking Orders, as a Missionary under the Society for the Propagation of the Gospel, at the Cape of Good Hope, where his exertions for the improvement of the coloured population obtained the approbation of many, especially of Bishop Turner, and Sir Richard Boucher, during his administration there. In 1831 he wrote a work called "Slavery at the Cape of Good Hope;" and the following year was created LL.D. by the Provost and Senior Fellows of Trinity College, Dublin, with the remission of the usual fees; the degree being expressly stated to be "designed to mark their approbation of his exertions and writings in the cause of humanity." After engaging with diligence and zeal in several minor Clerical appointments, he was appointed in 1852 to the Vicarage of Medmenham, in Buckinghamshire, which he held up to the period of his death. Dr. Wright had extraordinary powers of acquirement, and great literary information; his general and literary character being thus expressed by the late Dr. Mill: "He is a sacred scholar of no common order; his accurate acquaintance with the original languages of the Scriptures and their criticism is exhibited in connection with the soundest theological views in the notes appended to his valuable translation of 'Seiler's Biblical Hermeneutics,' which are corrective as well as illustrative, as well as in many detached dissertations with which he has enriched several of our Church periodicals, and the 'Cyclopædia of Biblical Literature' (edited by Dr. Kitto, to which he was one of the principal contributors)." He also published editions of "Bishop Wilson on the Lord's Supper," and "Sacra Privata;" and just before his death had brought out the first volume of a work on the doctrine of the Real Presence. His knowledge of ecclesiastical history and liturgical matters was very extensive: in connection with the latter he had prepared for publication an extremely concise work on the Coronation Service. Dr. Wright affords a striking example of literary energy under the pressure of most disheartening and straitened circumstances, with which he had always to struggle, but which he bore with a cheerfulness and Christian patience that never deserted him. We must add, that the calamity which has too often accompanied the lives of scholars of honesty and independent character has been exemplified in his case, as he has left a widow and son in great destitution.

It is stated that the library of the late learned and respected President of Magdalen College, who died lately in his 100th year, is left to the University of Durham. By a deed of gift, made two years ago, it is conveyed to the warden, masters, and scholars of the University. The library is said to comprehend nearly 20,000 volumes.

The Bishop of Lincoln had opened the new National School-rooms in the town of Glandford Brigg, erected at a cost of more than £1000, in accordance with the latest improvements in school-building suggested by the Privy Council on Education. About forty of the neighbouring Clergy met the Bishop on this occasion.

Dhuleep Singh, the young Christian Indian Prince, now sojourning in England, has given a donation of £100 to the Church Missionary Society.

The Bishop of Natal, having completed the organization of his plans and settled all preliminaries, was about to return to his distant diocese. A farewell festival had been given to his Lordship by upward of 400 of the inhabitants of Norwich, when he took occasion to plead the cause of the savage heathens among whom his future life was to be passed.

THE WORLD AT HOME.

Sunday Sobriety.—The Mayor's efforts to suppress the Liquor Traffic in this city on Sundays, continue to be successful. Last Sunday, in point of quietude, temperance, and general good order, even exceeded the previous Sunday, and few persons were seen in the streets, except those wending their way to and from church. The records of the Police give but twelve arrests for intoxication. No fighting or disorder worthy of notice was recorded.

The New York Protestant Mutual Benefit Society.—This Society has applied to the State Legislature for authority to change its title to that of the "Protestant Episcopal Brotherhood of New York," and that it may be authorized "to aid distressed members of the Church generally, according to its ability." For this purpose, Senator Spencer has introduced a bill, which has been referred to the Committee on Charitable and Religious Institutions.

Mortality in New York.—The deaths in this city last week numbered 485, being 25 less than the mortality of the week previous. Of the above number 74 were among men, 85 among women, 185 among boys, and 141 among girls. Ninety of the whole number were inmates of the public institutions—65 of the hospital at Ward's Island, and 10 of Bellvue Hospital.

Alleged Attempt to Murder a Lady.—The following paragraph has this week gone the round of our city papers:—A most infamous attempt was made, between 6 and 7 o'clock on Monday evening, to take the life of Mrs. Eleanor M. J. Bishop, wife of N. C. Bishop, residing at No. 991 Broadway. A tall man, who is as yet unknown to the parties concerned, managed to gain an entrance secretly to the above house at the time mentioned, and opened the parlour door, where Mrs. Bishop was playing the piano, when he drew a pistol and fired at her. Fortunately, the bullet missed its aim. The lady was so seriously frightened at the discharge of the pistol, that she instantly fell upon the floor senseless. The report alarmed the servants, one of whom was in the basement, and the other up stairs, and both hurried to the parlour, when they caught a glance at the villain going out of the front door. The police were informed of the occurrence, but up to last evening they had failed in their efforts to capture the offender. He was dressed in a long cloak. This is said to be the second attempt to shoot this lady, who, it appears, is but recently married.

Prize Fights and Fights Between Game Animals.—An act has been recently drawn up under the direction of the Mayor of this city, for transmission to Albany, to be there laid before the State Legislature, having for its object the suppression of the inhuman pastimes of prize fights, and fights between game animals.

Testimonial to Commodore Perry.—Nearly five thousand dollars have been subscribed by members of the New York Chamber of Commerce for a testimonial to Commodore Perry for his services at Japan.

The New United States Minister to Spain.—Mr. Breckenridge, the recently appointed successor to Mr. Soule, as United States Minister to Spain, has declined the office. He has stated in his place in Congress, that the appointment having been conferred upon him without his knowledge, he had been allowed time to reflect upon it, and had come to the conclusion that it was better for him to decline. The President nominated Augustus C. Dodge, the present Senator from Iowa, as Mr. Breckenridge's successor, and the appointment was at once confirmed.

Brevet Title of Lieutenant General.—Congress has authorized the President to confer the Brevet Title of Lieutenant General on General Winfield Scott, for his eminent military services. The resolution was adopted by 26 to 65—the opposition being not so much to General Scott personally, as to the precedent of establishing a higher military title than has hitherto been known to the Army regulations of the Republic.

The Coldest Locality in the United States.—It appears that the greatest cold yet recorded this Winter in the United States is at West Randolph, Vt., where the mercury has indicated the extreme cold of 45 deg. below 0. Spirit thermometers are used in that region, as mercury becomes solid at 40 degrees below zero in Fahrenheit's scale.

Intemperance.—In answer to questions of the Senate relative to the number of commitments to the Alms House department, for intemperance, the Warden has thus replied:—I respectfully state, that there were committed to this institution during the year 1854: Males from Court, 943 Females from Court, 142—total, 1085; of which 240 were committed from one to three times; and, in my opinion, a very large majority of the above number were addicted to intemperance. Male Vagrants 2006; female do. 2892. Total, 4898. Of which 1660 were one, two, to six, seven, or eight times, and I can safely say, that intemperance was the primary cause of the commitment of all the above number of vagrants.

THE WORLD ABROAD.

Great Britain.—The Royal Family remained at Windsor Castle, where there have been several distinguished visitors, including the Earl of Cardigan.

It is stated that the Queen shortly after her arrival in London for the season, would hold a chapter of the Bath, for the purpose of investing Lieutenant-General Sir De Lacy Evans and Major-General the Earl of Cardigan, who distinguished himself by his heroism at Balaklava, with the insignia of the grand cordon of the order.

The vacant garter has been bestowed by her Majesty on the Earl of Aberdeen.

There were decided symptoms of a break up of the Ministry. There had been reports to that effect, for several days; and notices given in both Houses of Parliament of motions condemnatory of the conduct of the war, was evidently precipitating the catastrophe. There had been rumoured dissensions in the counsels of the Cabinet for some time; but the first public demonstration was the following official intimation in the House of Commons:

Mr. Hayter (one of the Secretaries of the Treasury) rose and said: I am requested by the noble lord the member of the city of London to state that he has considered it consistent with his public duty respectfully to tender to her Majesty his resignation of the office which he held in the Administration, which resignation her Majesty has been graciously pleased to accept. The noble lord will take an early opportunity of stating to this house the grounds upon which he was induced to come to that conclusion.

A Cabinet Council had been held the same afternoon; and the Earl of Aberdeen left London, after the Council, for Windsor Castle, to have an audience of her Majesty.

The following notice of motion respecting the conduct of the war was given in the House of Lords by Lord Lyndhurst:

Lord Lyndhurst: I beg to give notice that, on Friday, the 2d of February, I shall move "That, in the opinion of this house, the expedition to the Crimea was undertaken by her Majesty's Ministers with very inadequate means, and without due caution or sufficient inquiry into the nature and extent of the resistance to be expected from the enemy, and that the neglect and mismanagement of the Government in the conduct of the enterprise have led to the most disastrous results."

Should this resolution be adopted, the impeachment of Minsters would not improbably follow.

It was understood that the second command of the British army in the Crimea had, after due deliberation, been conferred upon Sir Colin Campbell.

We learn from Marseilles, that His Royal Highness the Duke of Cambridge and Admiral Dundas had arrived from Malta. The Duke left at once for Paris by express train.

A numerous body of sick and wounded from the Crimea had arrived at the hospital at Fort Pitt, near Chatham. The invalids consist of twenty-six detachments, with eleven women.

The Governors of the Middlesex Hospital had made an offer to the Government to receive into that establishment 40 of the sick and wounded from the seat of war.

Five hundred thousand pounds of preserved boiled beef, packed in tin cases, were being sent out to the Crimea for the use of the troops.

General Sir de Lacy Evans, in answer to a congratulatory address on his return from the Crimea, observed that he had of late read many statements on the condition of the troops. It was not his province, on that occasion, to enter into this question; but he had no objection to say one thing, and that was, that when he left head-quarters the army was not in the condition described in some reports.

It is stated in the papers, that fire and candles for Parliament cost £14,000 a-year of which £4,486 is consumed in oil and wax in the lobbies of the House of Commons.

We learn that since the death of the late venerable President of Magdalen, Oxford, Dr. Martin Routh, in his 100th year, the oldest of the Heads of Houses in that University is now Dr. G. D. Macbride, Principal of Magdalen Hall, which appointment he has held since the year 1813, being the unusually long period of forty-two years. He is a layman; though he is the author of some valuable theological works.

A Mrs. Preedy has lately died in Oxford, in the 100th year of her age, being the second centenarian that has died at Oxford within a month. Mrs. Preedy, who had long resided at Oxford, was nearly half a year older than the late President of Magdalen College (the second centenarian alluded to), having been born in April, 1755.

The journals announce the death of Rear-Admiral of the White, Sir John Hill, Knt. (1851), which took place at Walmer, in Kent, a few days since.

Mr. Beaumont, an eminent preacher among the Wesleyans, while giving out a hymn in a Wesleyan chapel at Hull, had suddenly dropped dead in the pulpit.

A deputation of the warehousemen and clerks employed in the city of London had waited upon the Lord Mayor, and presented his lordship with a cheque for £1,418 10s. 7d., in aid of the Patriotic Fund.

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The arrival of the *Asia* at Halifax has put us in possession of a week's later news. It appears that the resignation of Lord John Russell was followed by that of the entire Aberdeen Ministry, and up to the latest moment no new Cabinet had been constructed.

Lord Derby had been invited by her Majesty to form a new ministry, but his efforts were unsuccessful.

Affairs in the Crimea remain in precisely the same condition as last reported, and there had been no fighting of importance.

Austria.—The Austrian government still kept back their troops from all participation in the war, and from offering any resistance to the Russians in the Principalities. It is stated in letters from Vienna, dated Jan. 21, that the Cabinet had received despatches from London and Paris announcing the determination of the Western Powers not to relax their military efforts on account of what had transpired at Vienna.

Prussia.—We learn from Berlin that "the Sardinian Alliance with the Western Powers is discussed by our semi-official press in a spirit of great bitterness. Our statesmen feel that the active participation of a secondary European State in the war is making Prussian neutrality impossible." A new note was sent to Vienna in the middle of the week, protesting against the course taken by Austria and the Allies.

Russia.—It is stated that reinforcements were being despatched with all possible haste to the Crimea, and it is said that an offensive movement is to be commenced against Eupatoria. In order to secure the communications with Perekop, reinforcements are being brought up from Odessa. The total force now at Perekop, in infantry and cavalry, amounts to 50,000 men.

Sardinia.—The Queen of Sardinia, Maria Adelaide, consort of Victor Emmanuel, had died of typhus, produced by puerperal fever. The late Queen was born in 1822. The whole of Europe will sympathize with the King of Sardinia in his affliction. His wife, still young, has just followed the widow of Charles Albert to the grave.

The War.—The accounts from Europe, by the *Atlantic*, furnished little or nothing new from the Crimea. The latest date was the 15th of January. At that time the works of the beseigers had advanced to within forty-five yards of those of the beseiged. It was considered evident from this that they were on the eve of an important movement in that quarter; and the probability was, that within the next few days, if the weather should permit, the assault would have been renewed. Another account says—"some day from the 5th to the 10th of next month (February) will be the time when this long-expected event will take place. It does not, of course, follow, that the expectations of the Allied Generals will be realized; and the storming of Sebastopol has been so often promised, that not the slightest surprise would be manifested if the present, like the preceding announcements of the same kind; were but a false alarm. Three feet of snow cover, it appears, the ground occupied by the armies, and such a state of things is not very favourable to operations." It is said that Prince Menschikoff's last despatch to St. Petersburg was to the effect that nothing serious would occur before the Imperial Guard had reached Sebastopol, with Generals Neil and Pelissier. It is further stated that a letter, purporting to proceed from St. Petersburg, dated the 10th of January, says that numerous relays were posted at intervals of four leagues from Odessa to Sebastopol for the purpose of conveying, as soon as the snow was frozen over, re inforcements to the amount of 40,000 men for the Russian army, and that it was expected the Russians would have, on the 15th of February, an army of 160,000 men in the Crimea. Nothing further had been done in the negotiations for peace at Vienna. A letter from that capital, dated Jan. 18, says—"There can be no doubt that the number of special couriers received and sent off by the different embassies here within the last few days has been very great; and, among others, probably the arrival of the Marquis de Chateaurenard, the Secretary of the French Legation, from Paris, in an incredibly brief time, has given rise to the report circulated here that Baron de Borqueney and Lord Westmoreland have received their full powers to negotiate the treaty of peace. This is, however, not the case." This is confirmed by a statement made in the British House of Commons, a day or two previous to the sailing of the *Atlantic*.

Miss Nightingale.—A correspondent at Scutari says:—"It will be asked, 'Did you see anything of Miss Nightingale and her devoted band?'—Yes, indeed I did; and glad am I to bear testimony to their valuable services. Miss Nightingale is a tall, thin, lady-like woman, with that calm, thoughtful expression of face which, when combined with firmness of manner, is certain to command respect. Her features are generally good. I think she may be considered altogether pretty, if that word may be applied to her. As to work, this queen of the nurses seems to be inexhaustibly active. Her table is covered with letters; she writes answers innumerable. If a window, or a door, or a board, or a fire-place be required, she no sooner discovers the need than it is supplied, either through the Government, or from her own resources. Of the nurses themselves every one spoke highly of their devoted attention to the sick, and those that I did see were most actively engaged."

Ladies' Boarding and Day School.—The establishment of the Misses Rohr, which is advertised in another column, is highly recommended by some of our most respected clergymen, and we have much pleasure in calling attention to it.

A Novel Educator.—A writer in the London *Examiner* states that he lately saw a man led by a dog, as if blind, and looking with much apparent interest at the prints in Colnaghi's window. "Why, my friend," said he, "it seems you are not blind."—"Blind! no, thank God, your honor!" replied the man, "I have my blessed sight as well as another."—"Then, why do you go about led by a dog with a string?" asked he.—"Why? because I hedicates dogs for blind men."

The Oldest Tree on Record.—Perhaps the oldest tree on record is the cypress of Somma, in Lombardy. It is supposed to have been planted in the year of the birth of Christ, and on that account is looked on with reverence by the inhabitants; but an ancient chronicle at Milan is said to prove that it was a tree in the time of Julius Cæsar, B.C. 42. It is 123 feet high, and 20 feet in circumference at one foot from the ground. Napoleon, when laying down the plan for his great road over the Simplon, diverged from a straight line to avoid injuring this tree.

Our time is an universal talent, that every man that lives to discretion hath. Every man hath not a talent of learning, or of wealth, or of honour, of subtilty of wit, to account for; but every man that lives to the age of discretion, hath time to account for.—*Sir Matthew Hale.*

Harvard College.—The Treasurer's Report just issued shows that the receipts exceed the expenses, and that nearly a million of dollars is accumulated in the Treasury of this venerable University.

COMMUNICATIONS.

For The Churchman.

"ALLON-BACHUTH." Gen. xxxv: 8.

The dead are with us everywhere :
  Abroad, at home, behold,
Where'er we go, in thought or mirth,
  We tread on fellow-mould.

The trees of earth, with verdure clad,
  Or sear by Winter's pall,
To such as heed them well and oft,
  Are "oaks of weeping" all.

Beneath their shade the dead repose,
  In slumber sweet and calm,
Unheedful of the storms of life
  Which bring us weal or harm.

The ground on which they feed and grow
  And with their branches shade,
Is steeped and sanctified by tears
  For those to slumber laid.

Then softly tread, ye sons of mirth,
  And meekly learn betimes
The wisdom taught by trees that point
  The way to fairer climes.

Our bodies, too, ere long must sleep
  In hallowed ground or waste,
And kindly hands o'er us may plant
  This emblem true and chaste.

Nor deem that all is grief and gloom,
  Which here the wise may learn :
The turtle's voice again shall cheer--
  The Spring again return.

The dust we bless and wet with tears
  Will well its treasure keep :
A day of joy at length shall dawn
  And break the Christian's sleep.

R——N.

For The Churchman.

MORAL ELEMENTS OF THE REFORMATION.

THE BIBLE,—THE PRESS,—UNITY.

One of the most offensive features of the Reformation, in the eyes of its opponents, was, as it still is, the translation and the circulation of the Bible. Every one knows with what indomitable tenacity the Church of Rome has always opposed the reading of the Scriptures among the people. And yet it was for the people that the Bible was intended—for the people it was given, and he that withholds it necessarily deprives them of a just right. The Bible is a popular book. It was intended for popular use; and with the only exception of times, places, and phrases, there never has been a book more really popular in the best sense. It is true there are passages in St. Paul that may be hard to understand, as his brother-apostle St. Peter says, and these hard passages, unstable and ignorant men may wrest and force out of their natural and consistent import, only for their own destruction. But while St. Peter's judgment is true, it is neither derogatory to St. Paul, nor is it designed to caution men against his writings. If St. Peter had meant to put his brother in an Index Expurgatorius, as his pretended successors no doubt would at this day, if they could; and St. Peter, too, we must confess for our love of Paul, we should in that case, of the two, deem Peter the more deserving of censure. But there is neither necessity nor ground for such imputations. St. Peter's remark is rather a stimulant than a prohibition. It is to make the reader more careful, attentive, and studious, as he reads. It is to caution him against a superficial, careless, and thoughtless habit. A man must read St. Paul with all his senses about him. He is no less popular in his style than his brother Peter, but it is the nature of the subject and the *thing* that often makes the difference. St. Paul handled points which involved much of the philosophy and the metaphysics of the Rabbis, and he does it in a style that is as intelligible to the plain common reader as to the learned Rabbi, provided the former will give due attention to the matter, since without this, even Rabbinical learning would not avail. This is the point on which St. Peter evidently lays the stress. It is the "unlearned," the αμαθεις, men who are not disposed to learn, who will not sufficiently weigh what they read, and who are unstable, αϛηρικτοι, unsettled, with no fixed principle to guide them, and as little disposition to give their minds to the subject before them. So far from anything like a censorious critique on that Apostle, no one can read the words of Peter at the close of his epistles, without a feeling of the deep affection cherished toward his beloved brother, and the earnest wish to have him be read. But for this, one must read St. Peter, as well as St. Paul, with a desire to learn. The αμαθεις and αϛηρικτοι, the indocile and the flippant will find as much to wrest to their own destruction in Peter as in Paul.

The truth here developed is, that the Christian religion now, as the Jewish religion of old, is addressed to intelligent and reasonable beings. It presupposes a capacity for thought, reflection, and judgment, in every one to whom it comes. It is not for angels; it is not for brutes; it is for men; and to suppress the Bible, either because it contains hard things, or cannot be understood, is to suppose that men are little better than beasts that perish, or are mere children.

Christianity is not only an intellectual religion, intended for those who can think and reflect, but its tendency and effect have everywhere proved that, with free scope, it promotes intelligence and intellectual power. The more that men read the Bible, the more they *can* read it. It improves the intellect as well as the heart. It betters the perceptive power as well as the will. It meliorates the tenor of our mental faculties as well as the train of our moral affections. In a word, it gives a tone to our whole nature that we can get from no other book. Now, it was the deep sense, the strong and decided impression which this book had made upon those earnest and great men that took the lead in the Reformation, it was this that urged and constrained them, first and last, to give forth the Bible. They had no choice. The Bible must go forth. The Bible must be read. Preaching, prophesying, praying, are not enough. Men must read. For a time, it sufficed to hear. But a new era had dawned. It was the era of readers and thinkers; and what was once proclaimed upon the housetop, could now be heard from a still small voice in the closet. The press had opened books, and thus was the pioneer of truth to prepare the way of the Lord, "and a highway for our God." Ere a century had passed, this agency became the great vehicle of intellectual light, a moral luminary that has made its circuit with the sun, and now never sets.

Such was the destiny of the press. It was the pioneer and the herald of information in Church and in State. In God's order, the Church first, and the State follows. The press has been the moral lever to break the seal of the Bible, and while it opens the Bible, the Bible will also be its fulcrum to move the world. While these two work together, the condition of humanity can never go back. There is no retrogression in God's moral rule. Like the planets in their orbits, the law is ever "onward"—their goal is eternity. You must destroy the press, before you annihilate the Bible; you must chain the Bible, before you muzzle the press.

But here, say some perhaps, what shall we say for our divisions, sects and parties, all springing up from this "reading and circulating the Bible?" "Has not the Bible in its indiscriminate circulation multiplied sects, and thus destroyed unity? Does it not, with private judgment as its concomitant, furnish scope for every variety of opinion and heresy?" This is certainly a serious question, and implies a serious charge against the Bible, and were we to enter into the full discussion of it, would swell our remarks, we fear, beyond the patience of the reader. Let it suffice, then, to remark: First, if the Bible has been the occasion of divisions, it is nothing more than what is incident to everything. Our Lord Himself was the occasion of a division among the Jews. But let us in such cases distinguish between the occasion and the cause. The Bible may be the occasion of many heresies, but the cause lies elsewhere. Hence, in the next place, we need not shelter the use of the Bible behind the proverb which denies abuse to be a valid argument, for there can be no use of the Bible without a *right use*. If men do not read to learn the truth and follow it, it is possible they may find many a stumbling block and stone of offence, as they turn over its sacred pages; but to make a shipwreck of faith an argument against the Bible, would be like arguing against steamers from the loss of the *Arctic*, or against railroads from the last collisions. Christ was a stumbling block and a stone of offence to His own people: will any one say He had done better not to appear for their salvation?

Still, he says, Protestants are a multitude of sects. Look at "the holy Roman Catholic Church," one united body under one supreme head! What complete organization, what unity of action; what a firm, compact, and perfect system, everywhere looking to the head at Rome! There is unity! Very true, there is unity in the Church of Rome. But before we praise it let us understand it. There is unity also in the "holy Russian empire" as well as in "the holy Roman Catholic Church;" and if there be any difference, we think it will be more in favour of the Autocrat than the Pope. The elements of that unity are power and fear, and if you remove one you take away the other, and then unity goes with it. But can any one suppose this was the kind of unity intended for God's Church? Did Christ mean only a unity of organization? an organization held together only by the power and the fear of one individual? Did He mean, in other words, to establish a politico-ecclesiastical empire, where the sovereign will of one man should be the law? Is this to be "the one holy Catholic and Apostolic Church?" Then, to be sure, unity in the Church is a different thing from what it seemed to be, and the unity of "the holy Russian empire" may be the beau-ideal and the model for the Church? Now it is not too much to say, that if our Lord had intended any system or government like this as the characteristic of unity—then He would have laid down the plan and given us the details. If His kingdom was to be "of this world," *i. e.*, modeled, fashioned, formed, and ruled after the fashion of the governments of earth, then He must have proceeded very differently in order to accomplish it. If He came to establish such an empire as the Roman Church has exhibited or tried to exhibit, surely we don't understand the very alphabet of Christian truth. Then the Jews were right when they expected a temporal Messiah; they were right in their opposition to Christianity, because it pretended to no worldly aggrandizement, and as there were no signs in Jesus Christ for earthly domination, what wonder that they reviled, persecuted, crucified Him! But it seems the Church of Rome has discovered the Jews were both wrong and right!—wrong indeed for persecuting the Messiah—but yet right in expecting a temporal dominion—"a kingdom of this world." And thus they must have been right when they were "offended in Him," right when they sneered at His humble appearance, right when they hated, and even right when they nailed Him to the cross! Is there any way of getting over these conclusions with the monstrous system of Romish aggrandizement, which is thus before us? And yet this is called unity! A temporal power which, for convenience, calls itself spiritual, has adopted the very principle on which the Jews acted when they rejected Christ, and has established the very thing against which Christ protested—"a kingdom of this world." View it as we may, it is at bottom only this. The Jews were right, according to Rome, in looking for the pageantry of an earthly prince, and as if to defy the very words of Christ, she has done everything to make the Church for which Christ died a mere monarchy, and how often a spiritual despotism! No, the Church is not a monarchy, not a despotism. If there is any earthly government to which it can bear resemblance, it is that only where every man is not only a citizen, but a brother, and not merely a brother of an order or an organized fraternity, but a brother in the great household of Christ—the Church. And here is the unity which the Master enjoined, here the unity for which the Master prayed, "that they may be one," and for which unity He also died. This was the unity of the Apostles; Christ was the centre; Christ was the strong band that bound them all together in one,—the unity of the spirit. For this union, Protestant Churchmen have a standard which, as long as they preserve from desecration, will also preserve them from fatal error. The Bible, the very occasion of division, is also, not the occasion only, but the cause of union. A union existing already without the formality of compact. If the Bible has divided, it has also united. If it has inflicted wounds or rents on the body, it has also healed them, nay, it has renovated; and if then Jesus Christ has, instead of peace, predicted the sword, where a man's enemies would be his own household, let us look for other causes than the Gospel of peace, or at least not confound the mere occasion with the cause. The cause lies within *us*, and not in the Bible, and that more in our tempers than our judgments, more in our prejudices than our capacities, more in our coldness than our zeal; and what is more important, more in our want of love, than either our liberty or light. Yet with all these drawbacks, there is more real union in divided Protestantism than in united Rome!

C. F. C.

For The Churchman.

WHAT WE WANT.

MR. EDITOR:—In looking over the "Report of the Committee of Enquiry touching the provision made for the Parish Clergy," I was grieved and ashamed of the economy of the Church, which permits such things in this day of civil and religious prosperity, in a diocese of so much wealth and benevolence as New York, as are brought to light in the abovementioned Report.

Suffer me, sir, to give your readers but one short extract, which is enough to make every churchman blush.

"I have been again and again called on," says a clergyman, in answer to certain interrogatories of the Committee, "to aid even with the scantiest pittance, clergymen destitute of the daily necessaries of life, *and concealing themselves through misery*. I know educated, respectable, and worthy clergymen, who, to avoid unqualified want and the possible starvation of their families, and with an unabated love for their sacred calling, are now engaged in secular (and I do not here mean academical or literary) avocations. It is not uncommon for pastors of congregations, in hopeless poverty, to relinquish the scene of their loved and chosen labours in city and country, and teach schools, or give private lessons, or engage in the department of ill-remunerated literary labours."

I am afraid to trust myself to express what I feel in reading such a paragraph. "If one member suffer," says St. Paul, "all the members suffer with it." Is it so? Who, of all our wealthy members, in this the hardest Winter which God has sent for many years, has ever given sufficient thought in our manifold efforts to relieve the unfortunate, to the clergy, who, it may be for causes quite beyond their control, perhaps domestic affliction, are without parishes, or perhaps they have not been used to the chicanery of the law; they are not good politicians, and therefore they have failed in getting the right kind of *nomination* for the parishes which have been vacant from time to time. Now, these dear brethren must suffer from such a state of things. I know some of them who are rejoicing in great tribulation. They rejoice, because they have that joy of Jesus which the world can neither give nor take away. How consoling is the thought that the path of anguish is the path which Jesus, the Man of Sorrows, trod.

Now, Mr. Editor, it is an evil thing when a newspaper, especially a religious paper, keeps back the truth merely to please its readers. It is no unmeaning compliment to you, sir, when I say that you seem to have no respect of persons—that you only seem desirous that the Church should, by the pulpit and the press, shake the dominions of Satan, and go forth conquering and to conquer.

I say, then, that the clergy who are "concealing themselves in misery," should immediately be made comfortable. Let their names be handed in to the Bishop, who is emphatically the father of the clergy; let him investigate each case *for himself*—I say for himself, for a man's efficiency in the pulpit and his personal piety often depends on so many insignificant things that it is really unsafe to ask many questions,—then let the Right Reverend Bishop, upon his own recommendation of the brethren, be the channel through which his beloved clergy shall be relieved from their pecuniary embarrassments. Let the thing be done at once. There need be no circumlocutory plan adopted: here is a bald-headed fact, a scalding shame, boldly spread out, in connection with other things, upon the Journal of the Diocese—no man can deny it; here are ministers of Christ in want of bread, men competent to serve at the altar of any church in Christendom, some of them sons of Presbyters and Bishops who have long since rested from their labours. Come, brethren, this is no time to indulge in "frigid politeness"—we dare not keep still any longer.

Now, Mr. Editor, there are a great many ways of remedying this painful state of things. The people of God may remit money to our beloved Provisional Bishop, whose sympathy is as quick as the apple of an eye, with perfect safety, as he is well acquainted with the wants of our poor missionaries, who are obliged, in the language of the Report, "to weigh out the meals which they allow to their babes, and the salt to savour them." Another way is that a society might be formed, call it anything you please—say, "The Clergyman's Life Preserver"—with a standing committee, who should have power to investigate the several cases of brethren whose names might be reported to them. But I am not particular about the mode of doing the thing, only *let something be done*. I speak as in view of eternity. I know that God approves my motives, and it ought to be a small thing, indeed, with the Disciples of "The Man of Sorrows," to be judged of man's judgment. Our Church, in regard to brotherly love, which shows itself in an anxious solicitude for each other's welfare, is a perfect icicle. We need more warmth. Is the Church indeed the Body of Christ?—are we members of His Body, and shall some of the members of His Body suffer and die, and the other members heed it not? No. It cannot be. "If one member suffer, all the members suffer." This is the religion of Jesus Christ. Whether it be High or Low, I would not walk across the floor to know. This much I do know, that he whose bosom does not heave and throb at the name of Jesus, and the sufferings of his ambassadors, ought deeply to examine himself, to see whether he "be in the faith."

In conclusion, Mr. Editor, although I feel that I am "the least of the least," yet I have ventured a word for my brethren and companions' sake—yea, for Jesus' sake. My heart, through grief, beats like a muffled drum. Will you second my rambling thoughts?

AN ITINERANT PRESBYTER.

PRAYER.

Art thou distrest, my soul? bring thy complaint
To Him, whose ears are open to thy cry;
Who said, Men ought to pray and not to faint,—
Always to pray to Him, who reigns on high.
But pray not for thyself alone; lift up
Thy heart for *all*:—yea, pray for *all*, and *hope!*

Pray for the *young*—that they may live and learn,
And hallow their Creator's name, and love
The creatures He hath made; and so return
The spirit to its resting-place above,
To God who gave it; and the dust to dust
Whence it was taken;—pray for them and trust!

Pray for the weary, and the sick at heart,
For those bow'd down by sorrow's heavy weight;
Pray that the God of patience may impart
His own good Spirit to the desolate;
And pray that they who sow in tears, may reap
In joy unchanging;—pray for them, and weep?

Pray for thy foes, for all who do thee wrong,
Whate'er the motive, or the act may be;
Pray for the cruel hand; the slanderous tongue;
That they their sinfulness of heart may see,
And from the path of sin and death may turn,
To God and goodness:—pray for them and mourn!

Pray for the sinner; for the weak and blind,
For those who will not, or who cannot pray;
Pray that the poor benighted ones may find
A star to light the darkness of their way.—
The contrite spirit—the repentant tear,
May yet be theirs; then pray for them, and fear!

Pray for the dying, that their end be peace;
Pray for the mourners who beside them kneel;
Pray that the worn and aching heart may cease
To suffer, though it cannot cease to feel;—
And, oh! that sorrow may not pass away
And leave that heart unchasten'd—deeply pray!

THE POET COWPER A VICTIM TO "EVANGELICALISM."

In a Review in the *English Churchman*, of a new "Life of Cowper," by the Rev. R. Bickersteth, one of the so-called "Evangelical" Clergymen of London, we find the following striking elucidation of the sacrifice of his reason, and ultimately of his life, to the puritanical religious system under which he was brought:

We think that no sensible and unprejudiced person can read Mr. Bickersteth's volume without coming to the conclusion that, after making due allowance for Cowper's constitutional peculiarities and weaknesses, there was a great defect in the religious system in which he and his intimate friends lived. If we were called on to point out that defect in a single word, we should probably astonish many of those who, more or less, believe and live in that system. We should describe it as essentially, but no doubt unconsciously, *selfish*—not understanding, however, by that term, the more gross and common species of selfishness, but that subtle form of it which families and coteries are often found to adopt, and which imperceptibly draws around them a deeply defined circle beyond which they appear to have no real practical sympathy. They live only for themselves, and for those who are identified with them. Had Cowper not been restricted to this narrow selfish circle—had he been taught the truth that there is a real brotherhood in Christ which demands the fulfilment of active duties beyond that line which families and cliques, or tastes and likings, would draw—had he more frequently determined to please others rather than to please himself and Mrs. Unwin (his second-self)—he would probably have been far more healthily religious, and have conferred more real benefit, as well as pleasure, upon others.

But selfishness is not the only evil which is unconsciously encouraged by this system of religion. *Vanity* often equally conceals itself in the victims of this system. If we may assign any other cause than insanity, what was it but vanity (however disguised) which led Cowper to believe that not only Almighty God, but even Satan himself, had singled him out, as to be dealt with by a special process, different from any which had ever been applied to mortal man before? One is tempted to ask—Who, and what, was William Cowper, that the Powers of Heaven and Hell should thus single him out from all the countless millions who had gone before him? Granted that this was an extreme specimen of vanity, but let it not be supposed that it was different in kind, as well as degree, from what we may trace in many other disciples of this school of religion. To this feeling, we think we may, in some measure, trace their tendency to under-value the Sacraments, and to assign Regeneration to special individual processes, rather than to God's appointed Institution of Baptism. Such persons, if they had their own way, would have a special sun and moon, and not receive warmth and light from the same source as their brethren generally. Throughout all his later years, it is evident that Cowper sadly abused and perverted the doctrine of a particular Providence.

To selfishness and sanity, we fear we must add *idleness* as, in some measure, a characteristic of this school, though equally unsuspected by its members. In Cowper's life at Olney, as described by himself, and others, we see much that we can really call by no other name: and we strongly suspect that had he been a poor man, obliged to work moderately hard for his daily bread, we should have heard little or nothing of his insanity. But even as he was, we cannot help thinking that if he had had a few poor children to teach every day, or any other active duties to perform for men, women, and children, outside his narrow circle, he would have been very much better in mind and body. He (like many others) worried himself about faith and feeling, when what he wanted was real *work*.

Mr. Bickersteth may possibly be right in supposing that this biography will be preferred by those of his own school, but we think that it will, in other quarters, have the effect of showing more vividly the self-delusion, danger, and defects, of the system which it is intended to exalt. To this system, Cowper was evidently a prisoner and a victim: it would not let him fulfil even the ordinary duties of relationship and friendship. It was to him a perfect tyrant, and when, for a time, he appeared to be emerging from it, and ceasing to "give up to party what was meant for mankind," it whispered into his ear that Almighty God had abandoned him, and shut the door of His grace and mercy to him alone. It cannot be said that this was a mere mental delusion of Cowper's, and had nothing to do with his religious system; for when he and Mrs. Unwin commenced the most innocent and natural intercourse with a lady outside the clique (Lady Hesketh, his relative, and an old friend) some apt and consistent disciples of the school immediately forwarded accusations of worldliness and dissipation against them to their late Pastor, the Rev. John Newton, then living in London, and who, notwithstanding twelve years intimate knowledge of them, seems to have given some credit to the charges. Here is Cowper's mild answer to these self-righteous narrow-minded spies and accusers:

Your letter to Mrs. Unwin concerning our conduct, and the offence taken at it in our neighbourhood, gave us both a great deal of concern; and she is still deeply affected by it. Of this you may assure yourself, that if our friends in London have been grieved, they have been mis-informed; which is the more probable, because the bearers of intelligence hence to London are not always very scrupulous concerning the truth of their reports; and that if any of our serious neighbours have been astonished, they have been so without the smallest real occasion. Poor people are never well employed even when they judge one another; but when they undertake to scan the motives and estimate the behaviour of those whom Providence has exalted a little above them, they are utterly out of their province and their depth. They often see us get into Lady Hesketh's carriage, and rather uncharitably suppose that it always carries us into a scene of dissipation; which, in fact, it never does. We visit, indeed, at Mr. Throcmorton's, and at Gayhurst; rarely, however, at Gayhurst, on account of the greater distance; more frequently, though not very frequently, at Weston, both because it is nearer, and because our business in the house that is making ready for us often calls us that way. The rest of our journeys are to Bozeat turnpike and back again; or, perhaps, to the cabinet-maker's at Newport. As Othello says,—

'The very head and front of my offending
Hath this extent, no more.'

What good we can get or can do in these visits is another question, which they, I am sure, are not all qualified to solve. Of this we are both sure, that under the guidance of Providence we have formed these connexions; that we should have hurt the Christian cause, rather than have served it, by a prudish abstinence from them; and that St. Paul himself, conducted to them as we have been, would have found it expedient to have done as we have done. It is always impossible to conjecture, to much purpose, from the beginnings of a Providence, in what it will terminate. If we have neither received nor communicated any spiritual good at present, while conversant with our new acquaintance, at least no harm has befallen on either side; and it were too hazardous an assertion even for our censorious neighbours to make, that, because the cause of the Gospel does not appear to have been served at present, therefore it never can be in any future intercourse that we may have with them. In the meantime I speak a strict truth, and as in the sight of God, when I say that we are neither of us at all more addicted to gadding than heretofore. We both naturally love seclusion from company, and never go into it without putting a force upon our disposition; at the same time I will confess, and you will easily conceive, that the melancholy incident to such close confinement as we have so long endured, finds itself a little relieved by such amusement as a society so innocent affords. You may look round the Christian world, and find few, I believe, of our station who have so little intercourse as we with the world that is not Christian.

We place all the uneasiness that you have felt for us upon this subject, to the account of that cordial friendship of which you have long given us proof. But you may be assured that, notwithstanding all rumours to the contrary, we are exactly what we were when you saw us last. I, miserable on account of God's departure from me, which I believe to be final; and she, seeking His return to me in the path of duty, and by continual prayer.

Yours, my dear friend, W. C.

We heartily trust that there are now few persons who would not be really ashamed of belonging to a clique capable of such accusations against such persons. But the spirit which dictated them is still alive, and requires most vigilant watching to prevent it from venting itself in this miserable persecution of the brethren.

ASH-WEDNESDAY.

"Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people; sanctify the congregation; assemble the elders; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thy heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God."—Joel, from chapter 2.

As the feast is for all, so is the fast; for youth, just hailing the auspicious morn; for manhood, walking beneath the high noon; and for the hoary head, which must ere long sink within the shadow of the tomb.

It is wholesome to forget, for a time, the pleasures and anxieties of existence; to shut out the world from the sanctuary of God, and in the yet deeper retirement of our own bosoms, to learn something of ourselves, the colour of our affections and the end of our actions.

To its intelligent inhabitants the world is full of material for contemplation and enjoyment; as well for the simple and unlettered, as for the wise and learned. Although ignorant of the laws governing the operations of nature, the sun, in its "uprising and down-setting," is not the less glorious to the unphilosophic eye; nor does the tall cliff appear less grand and imposing to one incapable of measuring its altitude. Thus is it, that the magnificence and beauty of spiritual things, are for the joy and refreshment of minds of every gradation; equally for him who tills the earth for a subsistence, as for the intellect, immersed in the accumulated wisdom of the past. But there is a study in which all may be engaged—the study of one's self; and this volume, varying in aspect, as circumstances imprint themselves on the soul, is deeper and far more intricate than the abstrusest science. This individual knowledge is, moreover, a necessary requirement of true piety; which forbids us to screen the frailties and imperfections of humanity, beneath the false covering of unexplored affections and desires. As in the glare of perpetual sunshine vegetable life would languish, so the cool shades of retirement are as needful for the growth of spiritual life in the soul, as are the mild dews of the morning and evening for the refreshment of the plants which bless and beautify creation. The early history of the ecclesiastical year is a lovely and joyous series of events. The season of Advent, brilliant with hope and expectation, teems with buds of heavenly fragrance. As time rolls onward, we are awakened by the glad tidings of the Angel of the Lord, and the melody of the celestial host. We visit the Bethlehemite manger, and inhale the odour of frankincense and myrrh, offered by Oriental princes to the King of kings; and moving gladly through a succession of festal days, our holy Mother at length calleth us to fasting and solemn meditation.

As if in anticipation of the approaching solemnities, the verdant boughs of the preceding festivals have faded and withered, until little remains of their original beauty, save the bare outlines. Cast forth from the Temple to mingle with the dust, the Lenten season comes mournfully on, and the voice of rejoicing is hushed in the courts of the Lord. Wise and indulgent in all her regulations, the Church remembereth that her children are but dust; and, therefore, breaks the protracted period of mourning, by the serene festal Sundays, embraced within the days of fasting and humiliation; and which, like diamond sparks, serve to throw a gentle lustre over the whole.

It is good to go to the house of mourning, that the heart may be made better thereby. And oh! if we are purified by participating in human suffering, how much greater the advantage to be derived from sympathizing with Him, who for us entered a state of earthly probation and sorrow.

In dwelling on the Passion of our holy Saviour, conscience unavoidably leads the way to self-examination; enforcing the unwelcome truth, that not alone to the Jews belongs the stigma of ingratitude toward that great Benefactor of mankind. Bring not, therefore, a reluctant sacrifice to the altar. Falter not to present thyself, arrayed in all the sins and frailties of thy fallen nature; that He, who pitieth those of a broken heart and contrite spirit, may have mercy upon thee.

The boughs of the forest are cast
  From the temple away;
The viol is hush'd, and the sad, solemn fast
  Calls on sinners to pray.
What! hast thou no sigh for the stains of life's morn;
  For the guilt of its noon!—when the shades drawing nigh,
Come to warn!—yea, to warn!
  No tears for the dark blotted page
  Of thy hoar Winter's age!

Ah! wo to the souls bound to earth,
  By its cold, heavy chain:
Who know not the festival's high, holy mirth,
  Nor the fast's healing pain.
What! is thy short day ever calm as the deep,
  Which the fabulous bird, from its boisterous play
Lulls to sleep!—gentle sleep!
  Above thee no wild, floating rack,
  O'er thy sky's sunny track!

No, mortal, whoever thou art,
  On this intricate shore;
Of sweet thy mix'd chalice has tasted in part
  Of bitter the more.
What! cling to the things that dissolve in thy hold,
  Ere the bell from Time's tower in thine ear loudly rings
The hour, *once* toll'd—*ever* toll'd!
  Or, if they endure for awhile,
  'Tis to cheat with a smile!

Come!—come! with a heart bent in dust,
  Like the torn forest bough;
With torrents of tears, and the sigh's troubled gust,
  Prove thy penitence now.
What! falter and faint, when the Cross called to rear
  Which martyrs of old, and each meek, blessed saint
Endur'd without fear!—abject fear!—
  Yea, *mourn*, that thy *joy* may be found
  After death to abound.

—*Joys and Sorrows of the Ecclesiastical Year.*

THE ROUGH PEBBLE POLISHED.—It is now about three years and a half ago since a youth, aged seventeen, came to an evening Ragged School, situated on the South side of the Thames. He belonged to poor and ungodly parents. He could scarcely read; the theatre had been the house of his chief instruction, and by the influence of neglect and bad associations, he had fallen into sad, sinful habits. The kindness and disinterestedness of the teachers, all new to him, soon wrought on his affections. He became attached to the school, and attended regularly. His powers of mind, somewhat extraordinary, soon developed themselves; he showed a fondness for learning, and applied himself to self-culture with great diligence. He was the eldest of the family, and as not one of his brothers could read or write, he began to teach them at home, and succeeded in prevailing on them to attend the School with him. The effect of Christian teaching quickly manifested itself, and indicated, that not only was his intellect being cultivated, but his heart improved. The theatre was abandoned, and the Church attended; signs of decision of character became apparent, and he was admitted a communicant at the Lord's table, and a teacher in the School. His aptness to teach was regarded by those who had watched over him, as indicating that he was destined by the God of Providence and Grace to fill some important post of usefulness. He was therefore introduced to the Committee of the Colonial Church and School Society, and arrangements were made by the Committee and the Incumbent (who is the Superintendent of the School in which he had been thus benefitted), for his further improvement, to fit him to fill the useful position of a Colonial Schoolmaster. To use his own words, "The change thus effected in him, is like a new existence."—*London Magazine.*

RESIST RIDICULE.—I know of no principle which it is of more importance to fix in the minds of young people than that of the most determined resistance to the encroachments of ridicule. Give up to the world, and to the ridicule with which the world enforces its dominion, every trifling question of manner and appearance; it is to toss courage and firmness to the winds, to combat with the mass upon such questions as these. But learn from the earliest days to inure your principles against the perils of ridicule. You can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant terror of death. If you think it right to differ from the times and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear. Do it not for insolence, but *seriously* and *grandly*, as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion. Let men call you mean, if you know you are just; hypocritical, if you are honestly religious; pusillanimous, if you feel that you are firm. Resistance soon converts unprincipled wit into sincere respect; and no after-time can tear from those feelings which every man carries within him who has made a noble and successful exertion in a virtuous cause.—*Sydney Smith's Sketches of Moral Philosophy.*

SERVANTS IN RUSSIA.—An amusing anecdote was told me by a French lady. One of her countrywomen was engaged as dressing-maid to a lady of rank in Russia. One day, while combing out her mistress's long black hair, she hurt her head. The lady turned round, and gave her a slap on the face. The Frenchwoman, who had hold of her hair, which she was on the point of tying, so that it was all gathered together in her hand, grasped it tightly, and then inflicted a sound correction on the lady's ears with the hair-brush. Perhaps it may be thought that she was immediately punished by being taken to the police, or, at least, summarily dismissed from the household. Far from it. The maid knew the character of the Russians well, and also what she was about. She was perfectly aware that her mistress would not dare to expose her, on account of the disgrace to herself; for it would have been an indelible one for a noble to have been beaten (in any place but Count Orloff's office), and especially by a menial. She therefore not only took the whole quietly, but presented the maid with thirty silver rubles and a new gown, to buy her silence; she was ever after treated with much consideration, and at the time the anecdote was told to me was still in the same situation.—*The Englishwoman in Russia.*

SHAKESPEARE IN RUSSIA.—There are translations of *some* of Shakespeare's plays performed in Russia. The most frequently witnessed are "Hamlet," and "King Lear." The class of shopkeepers, who may be called the *people* in Russia, for the others are mere serfs, are those by whom they are chiefly appreciated, and Shakespeare is reverenced by most of them nearly as much as in England, although they have read his works only in a translation. Perhaps at some future time his lofty thoughts will have a good effect upon their opinions and conduct. "I once went," says an English lady, "to a shop in St. Petersburg, when I remarked to a lady who was with me that the proprietor much resembled the portraits of Shakespeare. Although the remark was made in French, the shopkeeper understood it; and, to my astonishment, made a low bow, and thanked me. It was only a small fruit-shop, and we neither of us had the least idea that he had ever heard the poet's name."

Fear God for His power; trust Him for His wisdom; love Him for His goodness; praise Him for His greatness; believe in Him for His faithfulness; and adore Him for His holiness.—*Mason.*

This present year of 1855 not only commences on the same day of the week as 1849, but by a coincidence will not recur for a long period, as in 1849 all the moveable holidays from Septuagesima to Advent fall on the same dates and the same days. The almanacs of 1849 might, therefore, serve for the current year.

HEBDOMADARY.

SUNDAY, February 18—*Quinquagesima Sunday.*—"Though I have all knowledge and all faith . . . . . . and have not charity," writes St. Paul, "I am nothing." So in our preparation for Lent, while our *knowledge* of God's greatness and our own unworthiness, and our *faith* in His mercy and power, are pleaded in the Collects for the two former weeks, in this we ask for grace to be enabled to make proof of our religion in our intercourse with our brethren. We pray this week expressly for the gift of charity. May our prayer at this solemn season be heard, not less than that which we utter more frequently, "From all uncharitableness, good Lord deliver us."

WEDNESDAY, February 21—*Ash Wednesday.*—It was for centuries the custom of the Church that "notorious sinners were on this day put to open penance." Ashes were sprinkled upon their head, they were clothed with sackcloth, and expelled from the church doors. Hence the name Ash Wednesday.

The Collect for this day is a prayer for pardon to the penitent. God has made us. We are His children in regeneration. As a father, He loves His children, corrects them, and when penitent forgives. To obtain His blessing, who would not feel, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night." We pray to God now that we may so feel; that so weeping for our sins, and confessing our wretchedness, we may be forgiven. Let us only remember that hypocrisy will avail us nought; that if our contrition be *real*, God's forgiveness will be perfect, through Jesus Christ.

The Collect for Ash-Wednesday is to be used *every day* in Lent, thus showing that the abstinence of the body is useless without *new and contrite hearts.*

FOR THE YOUNG.

CATECHIZING.

It was a mild Sunday afternoon in February (one of those Spring-like days which sometimes break in upon the chill Winter, an earnest of the approaching bright season), when a party of the first-class girls were walking up to the vicarage for their lesson with Miss Walton. Since Mr. Spencer had come to Forley, she often remained at home in the afternoon and taught her class in the parlour, while he attended at the school, not only for the sake of the rest it was to her, but to make more room in the school, and for a quieter lesson. It may be remembered how full the school-room was in an afternoon, even without one of the first classes, and many wishes were expressed that either a new school-house could be built, or a class-room added to the present one. The funds, however, were wanting for either the one or the other, so the vicarage parlour continued to answer the purpose of a class-room.

Being in plenty of time, the girls were walking slowly to enjoy the bright sunshine, and talking as they went along.

'Do you know,' said Margaret Freeward, 'it is three months to-day since Miss Walton first began to teach us?'

'Is it really?' exclaimed Ruth Lunn: 'it does not seem so long.'

'Do you remember how sorry we were when Mr. Walton first told us he wasn't going to teach us any more?' said Sarah Roberts; 'I know I couldn't help crying.'

'A good many of us cried, if the truth was known, I expect,' returned Margaret.

'Miss Walton wouldn't have been much obliged to you,' said Hester Colville, one of the oldest girls in the class, almost grown into womanhood.

'It wasn't because we were going to *Miss* Walton, but because we were *leaving Mr.* Walton that we cried,' said little Agnes Daman in a low musical voice.

'Not much difference, I should say,' rejoined Hester, with something of a scornful laugh.

Agnes did not reply, but her expression of quiet self-possession seemed to say, 'I see a great difference.' Rose Lunn, however, an elder sister of little Ruth's, took up Agnes's defence in her own good-natured, yet decided manner, saying,

'No difference! how can you be so silly, Hester? If we cried because we were going to Miss Walton, we should have shown that we disliked her, and she might have been vexed; but if we cried because we were leaving Mr. Walton, it only showed we were fond of him, and that wouldn't vex Miss Walton.'

'I should think not!' exclaimed Margaret; 'I know she said she was not at all surprised at our feeling sorry Mr. Walton couldn't teach us any more, and she tried to comfort us, I remember, by saying he would still catechize us in church sometimes. I know the way she talked about it made me love her the very first lesson.'

'Don't you remember,' returned Rose, 'she said she was sure we must feel as if we belonged to Mr. Walton, and he to us, and we must feel very unnatural with any one else teaching us.'

'I am glad that when *he* gave it up *she* began,' said little Agnes in the same low tone.

'Oh yes! it would have been much worse if any body else but Miss Walton had taken us!' exclaimed Emily Freeward. 'I do love Miss Walton's lessons now, though I *do* like Mr. Walton to teach us still.'

'So do I *just about*,' returned Ruth, 'though Miss Walton seems quite natural now.'

'I suppose she is going to begin to question us on the Catechism this afternoon,' said Margaret; 'she told us so last week, didn't she?

'Yes,' replied Hester Colville, 'and I didn't expect to have to say the Catechism any more after I was confirmed. I have never said it to Mr. Walton since. I don't quite like it.'

'Oh! Hester, why not?' inquired Rose. 'I should never like to forget the Catechism.'

'I did not say I should like to forget it,' returned Hester, 'but that is no reason we should have to say it like children.'

'Eh! but we are not going just to say it through as if we didn't know it, I'm sure,' said Rose; 'besides, we are not all confirmed, only you, and Margaret, and Anna Hickley, and Sarah Roberts. If you still come to school, you must do the same as we do.'

'Yes, I suppose that is the reason,' replied Hester, more satisfied, 'though you know we have not said it in church since we were confirmed. I dare say if you were all confirmed we shouldn't say it at all.'

'I don't believe *that*,' said Margaret, laughing; 'I believe Miss Walton thinks the Catechism will do us all good, confirmed or not. We did not say it in church when the rest did, because we were too big, not because we have nothing more to do with it. We shall always be the better for the Catechism, I expect. Do *you* care about having to say it, Anna?'

'No,' she replied, 'I shouldn't like, now that I'm so old, and tall, to stand up in church, but I like saying it to Miss Walton. I was quite glad when she said she would begin it with us, because, though I believe I can say it quite perfectly, she will question us upon it, and I shall like that.'

'Yes, and teach us all a great deal we don't know, *I'm sure*,' said Margaret, 'however well we may say it off by heart.' * * * * * * * * *

On being joined by Jane and Harriet, the party hastened on, finding that they had lingered longer than they were awae of, so that the clock struck two before they reached the vicarage gate. Miss Walton was sitting with her books open, and the lesson began at once. After the girls had repeated the Catechism as far as the end of the Commandments, Miss Walton asked,

'Can you tell me, girls, what 'Catechism' means?'

None answering, she continued, 'Turn to the Prayer Book, and see what is said about it there.' Finding the Catechism, Ruth Lunn read, 'A Catechism, that is to say, an *Instruction* to be learned of every person before he be brought to be confirmed by the Bishop.'

Miss Walton.—What then does 'Catechism' mean?

Several.—An instruction.

Miss W.—Yes, but given in a particular manner, by word of mouth: it is called oral teaching. And what is the form of instruction we have?

Rose.—Question and answer.

Miss W.—Considered the best means of imparting instruction. The word 'Catechism' comes from a Greek word, which means 'echo.' The teacher speaks truths, the scholars, as it were, give, or echo them back in answer. When I ask you questions, do I do it for my own information's sake?

'No, Ma'am,' they replied, smiling at the idea; 'but to make us answer, and so teach us.'

Miss W.—Just so. Your own answers, which the questions bring out, teach you. This, I believe, is the full meaning of the word Catechism—*An instruction by the voice*, which has generally been in the form of question and answer. We shall find the word 'instructed' used several times in the Bible when 'catechized' might be substituted. Why does St. Luke say he wrote the Gospel history to Theophilus?

Mary.—That he might know the certainty of those things wherein he had been *instructed*. (See St. Luke, i. 4.)

Miss W.—And we find him speaking of Apollos as of a man 'instructed' or catechized 'in the way of the Lord.' (Acts xviii, 25.) How do we come to know the holy truths of religion?

Several.—By being taught.

Miss W.—Yes, and seeing that it is necessary that children should be taught, the Church has provided this short form of instruction, or Catechism, that they may 'know the way of the Lord;' according to the command which God gave the Jews of old, that they should teach their children. Can you remember any such command?

Emily.—'These words, which I command thee this day, shall be in thine heart: *and thou shalt teach them diligently unto thy children.*' (Deut. vi. 6, 7.)

'In obedience to this command,' said Miss Walton, 'the Jews were very careful to teach their children, and had in every village a person called 'an instructor of babes' (see Rom. ii. 20), to teach the law to the children, until they were ten years old; then they were advanced to other instructions. Can you mention any children who were taught the Scriptures from infancy?'

'Samuel,' said Agnes; 'he lived in the temple with Eli the priest from a child, and God appeared to him.' (See 1 Sam. iii.)

'Timothy,' added Rose: 'From a child thou hast known the Holy Scriptures.' (2 Tim. iii. 15.)

Miss W.—Have not children also a high example for *seeking* instruction?

Several.—Yes; our Blessed Saviour's.

Miss W.—How did He set you an example in this matter?

Sarah.—He remained behind His parents at Jerusalem, and was found 'sitting among the doctors, both hearing them and asking them questions.'

Miss W.—Yes, being catechized, or receiving instruction. If, then, our Blessed Saviour, 'Who is the Wisdom of God,' and needed not human instruction, thus submitted to be taught, that He might keep the law, and be an example to children, what should you do when instruction is offered to you?

'Attend upon it?' said Margaret.

'Value it,' said Agnes.

'Make good use of it,' said Sarah.

Miss W.—Just so: for *you* are ignorant and need instruction. Can you remember what Solomon says to the young on this subject?

Rose.—'My son, hear the instruction of thy father, and forsake not the law of thy mother.' (Prov. i. 8.)

Agnes.—'Take fast hold of instruction; let her not go: keep her; for she is thy life.' (Prov. iv. 13.)

Miss W.—The very word 'Catechism,' then, may remind you of Him who sought instruction, and teach you to follow His example, and never to look upon yourselves as too old or too wise to need further teaching. We must be learners all our lives.—*Stories and Lessons on the Catechism, by the Rev. W. Jackson.*

THE LITTLE WHILE.

[From the Rev. W. Graham's "Jordan and the Rhine."]

Lo! the strife is not decided;
See thy seamless robe divided;
Dreadful notes are heard afar—
Nations sound the trump of war.
Come! come! come!

Tyrants bind thy saints in chains;
Antichrist still lives and reigns;
Sin abounds; our love is cold;
And Satan rages round the fold.
Lord Jesus, come!

Hear thy weeping, widow'd bride!
Hear the groans on every side!
Nature, man, and angels, all
Join the universal call.
Come! come! come!

CATHEDRAL BODIES.

The following remarks on Cathedral bodies are painfully true and highly seasonable:

When we look back three centuries for the Church work done by the Cathedral bodies, and consider which of those offices we have suggested above they have even nominally discharged, are we not reminded rather of their "drowsy felicities," than even of the "steady performance of such kinds of duties as can be regulated by the Cathedral clock?" Even in their first and easiest duty—the attendance at the services—how utterly heartless and formal (to speak generally, and allowing for many righteous exceptions) has its *performance* been! how slovenly and irreverent the conduct of the choir: how unrubrical and irregular the model form! As to educational or social benefits dispensed, it were best to repress the strong language which such a review might call forth. For education we will not take Rochester as the exemplar; but, for social good, let the almost universal alienation of the people from the Church in Cathedral cities tell its own tale. No where is Church feeling so stagnant and dead; no where dissent more rife; no where less love of art; no where less appreciation of the glory of the Church's services. And these Cathedrals, which, if for anything, were surely expressly built for the people, have been, and many to this day are, locked against neighbours as well as strangers, and their doors tardily opened even for Divine service, lest worshippers should take advantage of the opportunity, and by a lingering stroll of preparatory meditation, or too curious observance of the founder's workmanship, rob the verger of his expected fee.

Socially, the Chapter are generally at war with the parochial Clergy and the citizens; and, jealous of privileges which they do not really appreciate, throw every obstacle in the way of the people enjoying what, with deference to capitular dignity, we beg to call *the people's* Cathedral.

Are we, then, to sweep away our Cathedrals with their ecclesiastical corporations? No more than we would, for their past delinquencies, abolish the Guildhall with the Mayor and Aldermen of London. The Cathedrals may be yet made the very centres of religious light and life and action which we require. Round them should cluster our theological and Missionary Colleges, our training institutes for schoolmasters and and schoolmistresses, and our normal schools; the ancient grammar school of the Chapter should be a model to the county; the modern Church middle school, which we so much need, should emanate from them; their library should be the clerical library of the diocese; their lay clerks and choristers should form a choral college, where the village organist and singers might be sent to learn, and whence might issue an organizing choral master to inspect and reform the parochial choirs. A retreat for the disabled pastor, a home for his widow, a school for his orphan, should here be found. The Cathedral itself, in its architecture, arrangement, and service, should be the model Church of the diocese; setting an example how order may be carried out without innovation, and art be ennobled in the cause of religion without superstition. There should the gates of the Lord's house lift up their heads, and be ever open for private or for public prayer. There, at great festivals and at the Church's Jubilees, should the Clergy and laity be gathered, and the long procession might thread the now useless aisles, and the cold and empty nave be peopled, if not with worshippers, at least with hearers.

So far, then, from reducing the present staff, it is rather the restoration of suspended stalls that we require. It is not that there is no work for the Cathedral body to do, but that they have so long and so utterly neglected it, that they as well as the people have forgotten what it is. If Cathedrals are to be preserved at all, the old capitular traditions of the last three centuries must be utterly set at naught. They cannot continue as mere retreats of dignified ease and "drowsy felicity," to eke out the incomes of the relations of Bishops and Prime Ministers; not as rewards for political support, nor even for public, ecclesiastical, scholastic, or literary services. These additional recommendations should of course be respected; but the main object should be to find men fitted for the place. Not what they have done elsewhere, but what they can do here, should be the qualification. The mode of appointment must be altered; or such offices attached to every stall as only fit men would be induced to fill. Without the cure of souls, they must yet not be sinecures in the economy of the Church, but, as at Oxford and Ely, have such distinctive and popular duties assigned them as will recover the regard of this working and work-appreciating generation. Then may the influence of those mighty fabrics be again felt by those who dwell under the shadow of their wings, the very spirit of the building, if no higher motive, may animate their labours of love, and, *because of the House of the Lord their God*, they may seek to do their brethren good.

Miss Nightingale and Her Traducers.—A more gratifying expression of genuine public opinion relative to the heroine of Scutari, could not have been shown than was exhibited on Tuesday evening at Exeter Hall. The Rev. Hampden Gurney, in the course of a very eloquent lecture, in connection with the Young Men's Christian Association, on "God's Heroes and the World's Heroes," after commenting upon the deeds of the warriors of bygone times and the warriors of the present day, proceeded to enlighten his audience respecting such characters as Martin Luther, Howard, John Bunyan, Mrs. Fry, and other charitable notables, and then referred to what he considered the greatest modern instance of female heroism, and dwelt in the most glowing terms upon the self-sacrifices which Miss Nightingale has so recently made in what he considered to be a most righteous and holy cause. The Rev. lecturer severely animadverted upon the unkind and unchristian statements which had gone forth to the world with respect to the religious opinions of that lady; but he felt sure himself, and he was certain his audience would agree with him, when he stated that he considered Miss Nightingale one of the greatest heroines this world ever produced. This announcement of Miss Nightingale's name was received with cheers—cheers which evidently came from the heart, and which were oft repeated from the immense numbers that filled the vast hall; and it is a circumstance which we are sure will be very gratifying to that lady, from the fact that the lecturer himself is an eminent clergyman of the Established Church, and was surrounded on the platform on this occasion by ministers and lay members of almost every religious denomination.

Glass Painting.

Glass painting, coming into such extensive employ as a means of church decoration, merits some notice beyond that of critical comment on the practical illustrations from time to time afforded. A peculiar interest, if not sacredness, attaches to the art as having been first applied to the embellishment of sacred edifices, as having exercised its own distinct influence on the minds and feelings of worshippers in different communions; as presenting, in symboled form, the associations attaching to the faith of seven centuries, delineating its different eras and their predominant sentiments. Rejecting, for the most part, moral paintings, we do well to resort to glass decorations, which are never out of place, and which bestow new attractions to the most simple and unexpensive as well as the most intricate and costly structure, frequently going far to redeem architectural errors, toning down undue asperities, suggesting, by their unfailing appropriateness, a certain unity of design, and imparting a more solemn aspect to the sanctuary by their subdued yet brilliant light. The prophets, apostles, martyrs, and Fathers of the Church, all find a place in their canopied splendours; the life of Christ is read from them by children who have not yet learned their letters, and by the aged from whose sight the printed characters have long since faded. They are the best memorials of devotion—memorials which Time would seem to hallow by ever adding to them a fresh lustre, and though fragile, all but imperishable. How often have the parables of our Lord been suggested with new power and beauty to our minds by these transparent illuminations, which refresh the memory and determine the wavering thoughts. To the very formality and severe expression of countenance which they afford to the representation of sainted personages, there is united a solemn effect peculiarly happy. We have no reference to that school which triumphs in the North of Germany, which calls in oil painting to achieve all its effect, aiming at the picturesque, but failing of power for want of strong contrasted shadows and brilliant lights, and so is always weak, unsatisfying and tame, and in its grouping always indistinct. Regard is to be had only to true glass painting, according to the mosaic system, which suffers the rays of light to pass directly through the glass, its stiff colouring, decided outlines, and sharp contrasts, perfectly harmonizing with the nature of the material. Limited scale of colour, transparent shadows, inherent flatness of surface, are difficulties not to be set aside but made available by the true artist, whose skill is tested not only by the character of design, but the extent to which it unites depth, brilliancy, and transparency. Indeed, glass decoration at once declined, when, simultaneously with the revival of oil painting in the sixteenth century, it was sought to render transparent designs more completely representative of nature, in the forgetfulness that the hard and flat illuminations of the middle ages, in copying which the art had attained its highest and most perfect development, and which were now to be changed for beautiful pictures, indicated also its legitimate limit, the material being essentially unsuited to an exhibition of the effect of a reflective surface. We remember to have seen in *La Sainte Chapelle*, at Paris, two decorated windows, the one by Bettini, of Munich, the other by Wales, of England, exhibiting the extreme contrariety of the two styles, as brought up to modern times; that of the English artist presenting, with deep shadow, inherent brilliancy and permeating clearness and strength; that of the German, with all its careful finish, appearing only as a slight and timid and flimsy veil thrown upon the glass: an effect yet more glaring in the works of these two artists presented at the Great London Exhibition, where Bettini, who is a master in the delineation of form, was compelled to adopt artificial means to exclude the light, so that only in a darkened portion of an edifice, and then only for fifteen minutes in the twenty-four hours could it appear to advantage. If the German style allow of more numerous gradations of colour, and appear to offer the widest scope, yet, we conceive, the mosaic really offers the greatest variety for effective combination. Beside, that which is deceptive is never satisfying; that which can only be seen for proper effect at a given distance and at a stated point, a point continually shifting with changes in the temperature of the atmosphere and the degree of light, can never aid in contributing to a general and prevailing tone. The introduction of symbols of great antiquarian value, may properly be regarded as serving to uphold the proprieties and dignities of the art, although it would be in vain to look for entirely corresponding views in the part of beholders to those entertained when these were first adopted; we would have subjects concerning the mysteries of religion that are universally admitted, without crowding in the relics of the Romanist. These illuminations are sermons preached through the senses, glorious embodiments of religious views, thoughts, feelings, and emotions, the more so that their subjects are not presented from bare refracted surfaces, which never fail to suggest, more or less, the labour and the pains of art, but—we speak of true glass work—are transmitted to us by the light of heaven; seeming to come, as it were, from that aeriel edifice which a German poet, under the title of "The Lost Church," has so magnificently depicted. Glass painting only owned to a decadence when seeking to advance beyond the art to which it had been subordinate or from which it stood distinct; when seeking to ally itself to pictorial qualities not allowed by the nature of the material; wandering from its proper sphere to appropriate whatever was natural and graceful in composition, and losing, as it strayed, its pure and matchless brilliancy; in our own time not only are the figures better drawn than those of the era in which glass painting reached its culminating point, but within the few past years the material has been arrayed with far greater skill; in many known instances we have recovered the ancient brilliancy, and have even added tints previously unknown, such as green, red, and lilac. For this art, which has about it a certain catholicity of spirit, the Church is at all times the appropriate patroness; in her sphere all is light; she has nought to conceal in her doctrines, nought to teach but the beauty of holiness. It is not sufficient that it should be saved from deterioration by a close study of peculiarities in available means allowed; modern genius and skill should be found sufficient, now that its principles are no longer speculative, to advance it beyond the point of its original excellence.

Zeal Must be Tempered by Charity.

When all other tribunals which we can resort to fail, the best interpreter of Christian doctrine is Christian work; the inward working of faith combined with the outward working of charity. For faith, untempered by charity, may soar too high: as if the soul, wrapped in the contemplation of its own powers, were to forget the body, and to take thought only of itself. But while faith raises us toward heaven, charity brings us down to the homeliest duties of our daily life, to the care of our children, to instruction of the young, to ministering to the sick, to comforting the widow, to visiting the prisoner, to reclaiming the drunkard, to the binding up of wounds, and the washing of feet: and in this region of practical duty we find our test of necessary doctrine. Whatever is really necessary to reform the sinner, to comfort the sorrowful, and to guide the dying on their way to heaven: and, that only, is the doctrine which God calls upon every man to receive.

We have bodies of Christian men ranged in battle array one against another, to maintain their own opinions: we have hard words of controversy, which few understand and fewer stil define: we have names of party, which we fling about like firebrands: we have separate interests to maintain,—trusts bequeathed for the propagation of the opinions of the founder—names of men—and rights of property—and titles of honour; and it is no wonder if, in this strange medley of perplexities, we cannot find the truth which we profess to seek. But let any two men meet in the spirit in which Aquila met Apollos, really to seek by prayer for the Spirit of God to guide them into all truth: let them set aside every human prejudice, and strive to have that mind in them which is in Christ Jesus: let them take the Bible, and the Bible only, as their guide, and humbly use every aid [*e. g.* the Prayer-book] which God has given them for the understanding of His Word: in such a course of inquiry, who can doubt that as they draw nearer every day to Christ, they will also be united one with another? And to desire this unity of heart and of act, to pray for it, to "seek peace, and ensue it," is no less the duty of every Christian than faith itself.

May God then give us grace to abjure all party distinctions, and all religious strife, and resting upon the broad basis of our own Articles and Liturgy in their plain and natural sense, to unite cordially, Clergy and Laity alike, in the great work which God has given us to do, a work too vast and too important to allow a single moment to be lost in unprofitable discussion. The scope of that work, reaching even to the ends of the world, it is my purpose, if God will, hereafter to sketch out; but let it suffice for to-day to recognize the duty of taking care that all our works be done with charity, to the edifying the Church to which God has granted this outpouring of His Spirit. Better than all tribunals of heresy or boards of doctrine, will be the interest of an all-absorbing work; the expansiveness of a fervent charity; the single eye to the one great duty of life; the great cause for which God gave His Son, and for which the Son of God died. "If any man will do God's will, he shall know of the doctrine, whether it be of God." If any man has this single eye, his whole body shall be full of light.—*From Bishop Selwyn's Recent Sermon before the University of Cambridge.*

UNIVERSAL CAPACITY FOR MUSIC.

If Congregational Singing is to prevail in our churches, the congregation must be able to sing,—every one, according to his ability, must do his part; and it is the duty of every one to try and be able to "sing and make melody in his heart," remembering that it is "unto the Lord." There is a very common idea among us, that comparatively few can ever be able to take part in congregational singing. But we have always thought this a mistake, and we are glad to find that it is an idea which is not countenanced in the musical world. The following just observations on *the universal capacity for music*, which we copy from the *Musical Gazette*, show that it is not.

With regard to music, pupils may be divided into three classes:—

1. Those who are decidedly musical.
2. Those who are decidedly non-musical.
3. Those who possess the average amount of ability.

In those of the first class, music exists as an instinct so great that nothing can prevent its development. It usually manifests itself at a very early age, and the child will sing or play even under the very greatest disadvantages. Such children require a good balance of mathematical or logical training to prevent them from being too far carried away with their favourite pursuit, and being rendered unfit for the more sober and necessary realities of life.

2. The second class, or the decidedly non-musical, are those who seem to take no delight in melody or harmony, who never whsitle, sing, or play. These, by early training, will almost all of them overcome the imperfection of their natural organization; and, although they can never make much proficiency, yet they may so learn music as to appreciate it, participate in it, and derive benefit from it. Many of this class, being trained to it, manifest in after-life a great attachment to it. We have known whole families in which there seemed to be a great deficiency of musical talent, but in which, by cultivation, singing and playing engaged the attention of children and of parents very often. We have known men whose ears were so imperfect that they could never sing the scale in tune, yet take great delight in family singing, and in the singing of public worship. Indeed, the difficulties of an imperfect ear and of an imperfect voice can easily be overcome, if the right instruction commences in childhood.

3. The third class embraces, probably, at least eight out of every ten. There are but few who belong to the decidedly musical class, and there are not many more that are decidedly non-musical; but the great majority possess such a medium degree of musical capacity as, by cultivation, will enable them to make it a source of great intellectual pleasure, and a means of moral and social improvement. From this class come the members of choirs, and the players on instruments generally. Genius will always distinguish itself, and it is too often the case that, yielding to the strong musical bias of nature, its possessor devotes himself exclusively to music, neglecting other studies, and perhaps unfitting himself for taking a high stand in society, and for exerting an extensive influence. But from the medium class we may expect a more genial culture, by which stronger men will be made, and more important results secured. The ability to sing or to play upon some instrument no more constitutes an intelligent musician than the common faculty of speech, or of oratory, makes a grammarian. General cultivation is indispensible to any considerable progress in music, and those only will excel who give attention to other studies. Musical study ought to be universal, although it may not be necessary for the first class named to labour especially for the increase of their intuitions, yet they need, as much as any others, musical study. The second class need not attempt musical science, but be content with such a moderate share of excellence in singing or in playing as will enable them to join in chorus performance. The third class, or those who possess naturally a medium musical power, should study, first, practical music, and second, so far as circumstances seem to render it desirable, musical science. By musical science now, we mean, generally, a knowledge of harmony, or of the combination and succession of sounds. But while this is certainly desirable, it is not necessary to a high degree of enjoyment of music, and appreciation of its excellences.

CHRISTIAN PRECAUTIONS.

These are the three points to guard against:—

1. Confusion of truth by those in high places, to serve some political movement.

2. Aspersion of motives, and imputation of wrong intentions in the faithful; and so, instead of permitting them to serve the Church which they dearly love, gradually and eventually forcing them out of her.

3. A compromising, double-minded action of our rulers, leaning for support on the arm of the greatest enemy of the Church, of whom our Lord has so repeatedly warned us,—the *world*; a courting of the friendship and the smiles of *men*; a putting of trust in *princes*; an association, in habits, temper, and thought, with the great ones of the earth; a fear of their frowns; a shrinking from their ridicule; a thirst for their praise. And all this to the utter exclusion, in the practical government of the Church, of any reference to the sole groundwork of safety, light, and guidance, promised in the gift of the Holy Spirit at Pentecost.

My brethren, it surpasses human power, it is out of the reach of human foresight, to say what God may have in store for any of us in the present controversy of the Church. Let us not dare to attempt it; let us not, at present at least, at all endeavour to calculate what may be the movements of the Spirit of God in the hearts of men, as to any ultimate attainment of the great end of our Blessed Lord's prayer for unity. His prayer was, and is, "I pray that they may be one, as Thou, Father, art in Me, and I in Thee; that they may be one." I would hereby counsel you, my brethren, as I endeavour, with God's grace, to counsel myself, to a patient suffering of God's will, and to bear all things for this unity,—just merely to consider that all the full course of our lives, in every case, both of being abased, and of abounding, of being exalted, and of suffering need, is immediately of God. I would rather say (as far as it is possible) no word at this holy time, when we are about to approach the more immediate presence of His Glory, but that which may tend rather to compose your minds to a greater waiting on His will. While you are guarded against future dangers, keep, I beseech you, the unity of the spirit in the bond of peace. The misinterpretation of our motives on the part of others; the imputation of wrong; the heaping-up of coarse words of vituperation; the injurious terms of hard reproach,—whatsoever they be, and whencesoever they come, let them never discompose you, or cause you to swerve from the law of universal love. By this our Blessed Lord knows that you are His Disciples, if ye love one another. The works of the flesh are manifest, which are these: anger, wrath, malice, revenge, impetuous language, hastiness of speech; but the works of the Spirit are meekness, gentleness, peace, love. Let us unite together, at least to-day, in the great act of our religion, which not only typifies, but does really bind us together in love. Let us waive, for a short time, any differences of opinion, on minor points, which may unhappily have tended to create a severance of our affections. Let us impute the best to each other, not the worst; putting aside variations, and gladly seizing upon agreements. And then, having done what we could, let us look upon the Church of Christ, and ourselves in her, as really, in all her parts, one in Him; not after the fashion of this age, in a narrow-minded, jealous, sectarian spirit; not in the bitterness of controversy, or the anger of petty resentments, which are really unworthy of us,—but rather in gentleness, and allowance for each other, whensoever we may differ. Let us pause awhile in meditation of our sins—our many sins—our common Redeemer, and our joint hope of salvation. Let us dwell, in calm reflection, on what we are, and whither we are tending; and let it be with peaceful minds, gentle spirits, patient thoughts. With this mind, at any rate to-day, receiving of His Blessed Sacrament in love, let every man be at peace, and "go to his own house."—*Rev. W. J. E. Bennett.*

The Nurses of the Wounded Soldiers of the Crimea.—The brother of a wounded soldier in the Crimea (a resident of this city) has shown us a letter from him, dated at the Hospital at Scutari, in which he says "we have the best of attendance from the Sisters of Charity"—Miss Nightingale and her Sisters. We find, too, that the following grateful address was presented on New Year's Day by the sick sailors in Therapia Hospital to the English ladies who ministered to their wants:—

"Therapia Hospital, January 1st, 1855. 'I was sick and ye visited me.' We, the wounded and sick in this hospital, beg on this, the first day of a new year, to offer our grateful and heartfelt thanks to Miss ——, Miss ——, and other kind and benevolent-hearted ladies for all the attendance we have received from you. You come daily to our bedsides, through wet and cold—you speak kindly to us—you write for us—you console the dying—you know how, for you have come to do this across the stormy sea, suffering from sea sickness and many hardships, while you might have been living comfortably at home. Can we consider this and be silent? Be pleased, then, kind ladies, to accept our gratitude and our thanks; it is all we can offer. We thank God, who has put it into your hearts to come and see us, and may God bless you all, and long preserve you to do such kind and benevolent offices to the sick, wounded, and dying! In the name of the wounded and sick. William Playfair."

OPEN COUNCIL.

_ Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop Watson, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"Counsel and conversation is a second education, that improves all the irtues and corrects all the vice of th former, and of nature itself."—Clarendon.

For The Churchman.

HARD TIMES.

THE COMMERCIAL CENTRE OF THE WORLD.

One of the causes of hard times in our country is the war in Europe, which disturbs the industrial, commercial, and financial relations of that quarter of the globe. England is the great centre of the commercial and financial world. This comes from her great accumulations of wealth, from her having attained to a supremacy and superiority in manufacturing skill, and, as a consequence, a monopoly to a very great extent of the manufactures of the world. She has kept in advance of the rest of the world in science and labour-saving machinery, as applied to the production of wealth. Her improvements in agricultural science about the time of the commencement of the wars of the French revolution, and of those with Napoleon, doubled the products of her soil. This, together with the great productions of her factories, enabled her to pay not only her own vast expenses of those wars, but those enormous subsidies to nearly all the other nations of Europe beside, and carried her safely through them all. Other nations have since that time made great progress in manufactures and in labour-saving machinery, but England has still kept in advance of them all. The effective productive machinery of England is at this time equal to, if not superior to that of all the world beside. (?) The advantage which she holds from the great accumulations of wealth is that it makes her the great centre of the commercial world, enabling her to govern in a great measure the movements of trade and commerce, to control the markets, and regulate them according to her wants and necessities. Hence, when in consequence of the present war, she wants more of our money, she can command it by sending more of her manufactured goods here and selling them, even at a sacrifice. This would bankrupt a poor country and close up its factories, but England is able to stand it, and is willing to make the present sacrifice, in the expectation of making up the loss at a future time when our factories are closed. An agricultural country cannot compete successfully with one that is both agricultural and manufacturing, and that has the advantage of labour-saving machinery and accumulated capital. The one will be impoverished, and the other enriched. The profits of manufacturing are so much greater to the man *pro rata* than those of agriculture, that the one will grow rich while the other will grow poor. Each country, in order to maintain a position of equality and rational independence, should do a share of the manufacturing industry of the world, otherwise they will always remain in a condition of dependence and semi-vassalage to the country that has this advantage over them.

We would wish to enquire into this question in a candid and liberal spirit, and not as a partisan. It has too often been the hobby of the political adventurer, or the scheming speculator—party spirit has run high, and one section of the country has been arrayed against another in the struggle, until the true interests of the country have been lost sight of, or merged in party feeling. It is the true interest of this country morally and politically to be, as far as may be, independent of the painful vicissitudes of other countries. It should not be depressed by their depressions, or seriously injured by their calamities, but that we should have a foundation of our own, broad and solid, to stand upon. We do not mean this in a selfish and exclusive sense, but in that of self-sustaining, self-supporting, and self-reliance. Mankind are all of a family, and as members of one family we should remember and care for the general good of all, as well as for our special interests. The general good is promoted by securing that of each nationality and individual. If each secures its own welfare, all are secure.

If we would bring our own currency and credit systems under a safe and rational restriction and keep them there, it would be an effective means of securing the prosperity and safety of home industry and home manufactures. Our infant manufactures have been repeatedly paralyzed by the ruinous fluctuations of the currency. As soon as the country begins to prosper the currency is expanded, and prices are raised to such a point that but few things can be exported at a profit, and almost every thing is brought here to sell: our specie is carried away, and then comes a stagnation and collapse, when the community must go through another period of suffering. What is called a protective tariff is rendered a nullity, by the currency expansion overriding it and overflowing the country and drowning out the infant manufacturing establishments. Besides, a high protective tariff is objected to by a great many in this country. It is regarded by some as savouring of an anti-social and exclusive and selfish policy—that it is an arbitrary interference with the natural and healthy channels of industry—of building up one section of the country to the detriment of another—thus disturbing the safety and harmony of our institutions. Establish a sound, rational, solid currency system, and manufactures will spring up and prosper as the country gets ripe for them. The woolen manufactures of Massachusetts are at this time, we believe, applicants to Congress for a reduction of the Tariff, believing that such reduction will conduce as well to their own interests as to the general good of the country. This could scarcely fail to be the case if our currency was properly governed.

H. D. S.

THE CHURCHMAN.

NEW YORK, FEBRUARY 17, 1855.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

NOTES OF THE WEEK.

—We give a gratifying instance, in our department of *Church at Home* this week, of the earnestness with which our respected Provisional Bishop is setting about the work of his Episcopate. It is not to the Church in her high places that he is paying his first regards, but in her poverty, her destitution—in her desolate places, under her humblest aspects. He well knows, it is evident, that the Church must have a profound faith in her own vocation to the work of calling in the masses of the people, and that she must go forth by her Bishops, as well as her Priests, to induce, nay to compel, the wayside wanderers to come in to her fold, and be made partakers of her privileges, and recipients of her grace. The poor, and they who have none to help them, are the foremost, as we doubt not they are the dearest, objects of his pastoral care and concern. He has been among the poorest of them, and has exhorted and blessed while he sympathized with and relieved them. He has displayed the vital energy of Apostolic devotedness. Nay, like our Great Exemplar Himself, he has had the Spirit of the Lord upon him to preach the Gospel to the poor, "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind." He has remembered the divine admonition—"ye have the poor always with you,"—and he has acted under the consciousness that they are Christ's poor, and that it is they whom God hath chosen to be "rich in faith, and heirs of the kingdom, which He hath promised to them that love Him." It was one of those occasions—and proud ought we not to be of them as a Church?—when, as well as dispensing the bread of life, there is also given the bread which is needful for the body, to such as are a-hungered, and, it may be, homeless and penniless. The worthy pastor of the little "Church of the Good Shepherd," whom the good Bishop delighted to countenance and to cheer with his presence and his co-operation on Sunday morning, observes literally the course prescribed by our Lord Himself—"when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." He makes this feast, it is true, by means of the provision entrusted to him by those who warmly and actively sympathize with his labour of love,—and they, too, shall "be recompensed at the resurrection of the just." But he, verily, hath his own reward, for the care thus taken of those whom Christ hath so emphatically enjoined His ministers, first and above all, *to remember*. It must, indeed, have been animating and encouraging to have had this proof of His Bishop's sympathy and interest in his arduous and self-denying work; and the poor themselves must have been impressed with the fact of their being thus anxiously cared for in that Church to whose holy ministrations for their spiritual wants, so freely given, are considerately added the means of relief to their temporal necessities. Surely, God's blessing cannot fail to attend such a course!

—We give an interesting account, in another column, of the Chippeway Mission of our Church, which is evidently prospering in the work of conveying to the Pagan aborigines of that border territory the blessings of Christianity. The words of the Missionary Bishop to the active agent in this interesting Mission—"the undertaking is yours, and I believe our Divine Master expects you to carry it on, and that He will bless your disinterested labours," are words of encouragement to all who may engage in it, but words also which convey a powerful though silent exhortation to all Churchmen for their sympathy and their aid. The little flock gathered in at the one Missionary Station of St. Paul was increased, it appears, on Christmas day to forty, by the baptism of eight Chippeways, of whom five were adults,—whereas when, two years ago, it was opened, all was Pagan. Then, in the words of our account, "nothing spoke of the true religion. But now appear the *living* temples, as well as the material. There is already established, too, it is gratifying to find, the Daily Service of the Church, in that lately Pagan wild. "The Indian, while yet Pagan," it is stated, "made his *daily prayers* by frequenting the Family Prayer of the Mission House; and ever since has the church been opened for Divine Service, and they have learned to love the worship of the Sanctuary,"—adding emphatically, that "*nothing could have afforded us so good an opportunity for teaching the Indian as this Daily Prayer.*" We would earnestly recommend this suggestion to those who, among ourselves, have the Paganism of the white man to wrestle with, and his ignorance of the Church to teach, as well as his heathenism to overcome. Let us commend, however, the whole subject to the earnest attention of our readers.

—The letter of "An Itinerant Presbyter," which we publish in our present sheet, concludes by asking us if we will "record his rambling thoughts." Our answer is already given. We should be ashamed of ourselves, as Church journalists, if we could hesitate for a moment to allow any Presbyter of the Church, itinerant or stationary, to give expression to such thoughts through the medium of our columns. For they are truly charitable thoughts—and they are as seasonable as they are charitable. They are thoughts which we should be but too glad to see entertained by the great body of our Presbyters, as well as our Laity, not one of whom, we are sure, who has "this world's good," could endure the reflection that he "seeth his brother have need, yet shutteth up his compassion from him." We should be but too glad, we say, to see such thoughts not only indulged, but expressed—and, above all, have practical effect given to them. And our paper is always at the service of those who desire to express and endeavour to enforce them. It is one of the means by which we can, humbly but practically, serve the Church, to whose interests, and to the welfare and efficiency of whose Presbyters, in an especial manner, it professes to be devoted.

And, now, as respects the particular object in view, in our reverend correspondent's appeal. Need we say one word in furtherance of that object? Has not the "Itinerant Presbyter" put it in a form, and with a force, which must carry it directly home to the sympathy and regard of every Churchman? And has he not fortified his case by an undeniable authority of its reality, and an official confirmation of its urgency, so as to place it, in all the intensity of its anguish, and all the fearfulness of its issues, before the Church and the world, in a light, and with a meaning, which it is impossible to resist? And what does it amount to, plainly and positively, but this, —that there are those in our midst who "minister about holy things," who yet do *not*, as they have a right to do, "live of the sacrifice,"—they who "wait at the altar," who yet are *not* as it is divinely enjoined they should be "partakers of the Altar," they who "preach the Gospel?" who yet do NOT "live of the Gospel;"—and all this, in spite of that solemn injunction that they should so live and partake, which the Apostle has recorded in those memorable words,—"*Even so hath the Lord ordained.*"

It is one of those pressing necessities which we cannot but think only need to be put prominently forward, in a Christian community, to secure immediate relief—one of those painful grievances which Christian men only require to be assured of, to at once administer redress. Surely we need but to think of what was done in the most primitive and purest ages of the Christian Church, when "with great power gave the Apostles witness," and when "great grace was upon them all." Then was there indeed that true bond of Christian brotherhood, the spirit of which, at least, must still prevail, if the Church is to be a reality,—for then "neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the Apostles' feet; and distribution was made to every man according as he had need." Not that the literal compliance with this truly Christian example is now called for. *But there must be its spirit in active operation in every time of need.* For there is now—or ought to be—as there was then, a common Union in a common Head; and if thus we are "members one of another," if one such member suffer, there must, if that union be a reality and not a sham, be an energetic, active, all-pervading sympathy.

—We are not in the habit of copying from our sectarian contemporaries. It is not much, in fact, that, as Churchmen, we can exercise in common with them,—or rather, perhaps, they with us. There is, unhappily, a gulf between us. For, while we are *of*, and adhere *to*, the Catholic and Apostolic Church, in its organization and its succession, its doctrines and its ordinances, its prerogative and its power; they who are simply sectarian exclude themselves from all this—put themselves out of its pale—follow some particular master, as Calvin, or Arminius, or Socinus, or even Wesley—or else their own private judgment—instead of adhering to the teaching of the Catholic Church of Christ, as it has come down to us from primitive and purest, yea, Apostolic times. Still, we may sometimes take a useful hint from one another; and a true principle will occasionally make its way, even through the hardest incrustation of sectarian prejudice. This is being signally exemplified in the matter of congregational singing. What we have been saying from time to time, on this subject, has evidently met with a lively response in various sectarian quarters. We have remarked upon this, with satisfaction, before; and, in another part of our present paper, we give an extract from one of the ablest of our contemporaries of that class, which will show how forcibly they are being struck with the importance of the question. There is, indeed—and we are extremely sorry to be obliged to confess it—there is much more interest evinced by several of the sects in the subject, than there is, so far, at least, by our own Church. "We are most heartily," says the paper from which we have quoted, "heart and hand and voice united with the movement for the general and fixed establishment of congregational singing, in the public worship of the churches." The probability is, indeed, that they will outstrip us in it; and that we shall be shamed out of our present most objectionable system, by the better one which will, in all likelihood, come to prevail among those from whom we ought not to be obliged to learn, but rather to teach what is right.

There is one point, however, on which we would take the liberty of ourselves offering a practical suggestion, to those who are taking an interest in this movement. Do not let the singing be confined to *metrical* psalms and hymns. The introduction of such compositions at all, in public worship, is of comparatively modern date; and although a little of it may be all very well, yet it is by no means the most devotional mode of praise. The Psalms of David, as given in the Bible, or the Prayer Book, are a book of hymns which no metrical paraphrases can reach, in point of solemnity and piety; and the chanting of these hymns in the Christian Church is a practice coeval with Christianity itself. Nor is there any difficulty whatever in congregational chanting, provided only that the simplest ecclesiastical chants be employed. Instead, therefore, as the writer of what we have quoted proposes, "reading the psalms together in their primitive form,"—for the idea of *reading songs* is quite preposterous,—let them be chanted in that form, with *primitive* chants, plenty of which are extant. This would be doing the right thing in the right way; and to do it, would probably have a more powerful effect in promoting congregational singing, than anything else that could be devised.

OUR INDIVIDUAL STATE IN THE CHURCH.

We have endeavoured to show what is our individuality in the Church,—that there is a personality which all who are its members have, separately and distinctly, —that though "one Body," we are yet "many members" in that "one Body",—and that there is an individual right therein, and an individual responsibility. Let us now proceed a little further in the same direction, and consider what is our individual state in, or as members of, the Church.

There must, then, in the first place, be an individual consciousness of our relation to God in Christ. This is, or must be, our personal position in the Church. "The Body is not one member but many." And we are, collectively, "the Body of CHRIST;" while at the same time we are, individually, "members in particular." There is a deep mystery in the constitution of the human mind, which is analogous to the mystery of our union with GOD through the Spirit. Not that we are to draw analogies between the essential nature of GOD and the finite mind of man. But yet, through CHRIST, man's renewed nature is combined so closely with GOD as to produce the most perfect union which we can conceive, while his individuality is preserved by the retention of his own being. *His life is hid with Christ in God:* such is the expression of ST. PAUL. And it is thus, as the Apostle explains, since he has "put on the new man, which is renewed after the image of Him that created him." "For by one Spirit we are all baptized into one Body"—which is CHRIST—of which Body we are individually 'members." This is that Catholic and Apostolic doctrine which asserts both the union of man with GOD and man's individuality. His *union*, as restored after GOD's image, "by the washing of regeneration and renewing of the Holy Ghost," and thereby made "one with CHRIST, and CHRIST with us:" as the same Apostle saith, "Ye are CHRIST's, and CHRIST is GOD's;" and yet his *individuality*, because it belongs to each severally and is a personal concern—an individual "gift of GOD," under which every one that obtains it is individually sensible, responsible, amenable. "By grace are ye saved, through faith; and that not of yourselves, it is the gift of GOD." It is, emphatically, that "good and perfect gift, which is from above." And hence the Apostolic injunction lies in an especial manner upon every baptized Christian, "Neglect not the gift that is in thee"—that "free gift" which "came upon all men unto justification of life," if men, severally and individually, will only receive and retain it. There is that written in the heart which men cannot but feel—"their conscience also bearing witness,"—that conscience which is the result of a power external to themselves; and hence its superior authority; for, if it were created by man himself, he would be able, as he would certainly desire, to make it say only what he liked, instead of having it, as it is, a monitor, an accuser, and spiritual discriminator,—that which "doth make cowards of us all," when it is not under the reconciling influence of GOD's grace. For most true it is—

> "It doth inhabit us without our leave,
> And is within ourselves another self."

So that men, to use the words of the Evangelist, "being convicted of their conscience," are thus constrained to "humble themselves under the mighty hand of GOD,"—and must so humble themselves, ere He will "strengthen them with might by His Spirit," or they can hope thereby to be "renewed in the spirit of their mind."

All this, then, let us ever remember, is an individual thing. Every converted man is, individually and personally, the object of those divine influences. His individual state in the Church is thus to be considered. The Catholic Church, as we all know, is "that society which was instituted by our Blessed Lord, and completed by His Apostles, acting under the guidance of the Holy Spirit, to be the depository of Divine Truth, and the channel of Divine Grace." There is in this, as in every society, or organized community, a founder, a form of admission, a badge of membership, with its peculiar duties, and its peculiar privileges. Its founder is Christ Himself—its form of admission, as prescribed by its divine Founder, is Holy Baptism—its badge of membership, as ordained by Him, is the Holy Eucharist—its peculiar duties are repentance, faith, obedience—its peculiar privileges, union with God, through Christ, involving, as a necessary and blessed pre-requisite, pardon of sin for the past, and grace to help against the influence of sin for the future—while its immediate issues are to result in everlasting life, and eternal glory. But all this comes from God—comes to every man from Him who is ready to receive it. His admission into the Church—the free gift unto him of the Holy Spirit—his subsequent opportunities of retaining its vitality within him—every means and appliance, in short, of Christian doctrine and practice—all, all comes from God; it being God, and He alone, who is working within us, "to will and do of His good pleasure." And every man, in the full consciousness of his individual personality, must, when really under its influence, feel and know this. He must feel and know his own power in God—through his own weakness in himself—his "conscience also bearing him witness in the Holy Ghost." He is in the Church, then, in that relation to, that dependence upon, Christ in God. To quote the words of an eminent living Divine, "he is placed there under a solemn command from God, to do all things to His honour, to conform himself in all things to His will, to let no duty or desire interfere with his duty to his Maker; and it becomes clear, that any notion of a plurality of duties is incompatible with that singleness of devotion to which he is bound by God. It is equally clear, that in following God's commands in all things, he must be, at the same time, fulfilling all his duties to man; for man is not his own property, but God's; and notwithstanding God has appointed man, as it were, His delegate, He still reserves to Himself all the real power and authority. Man is His minister of good; as the channel, which conveys the water, assists in nourishing the plants. And as the will of God must be the absolute standard of all right, whatever He commands must be right." This is, undoubtedly, man's individual relation to Him who is the Head of the Body, the Church; and it indicates clearly and definitely, man's individual state therein.

But all this, it is obvious, is not a thing of the head—it is a matter of the heart. It is, with man himself, a work of Faith—while with God it is the operation of His Spirit. But it is a Faith that is by no means opposed to reason. For, after all, Faith, as Bishop Jeremy Taylor has well observed—"Faith is a submission of the understanding to the will of God, and is nothing else but confessing that He is truth, and that He is omnipotent—that is, He can do what He will, and He will when He hath once said it." And, as in another place he says—"if we remember how great an ignorance (naturally) dwells upon us all, it will be found the most reasonable thing in the world, only to inquire whether God hath revealed any such proposition; and then, not to say, 'it is against natural reason, and therefore an Article of Faith,' but, 'I am told a truth which I knew not till now, and so my reason is become instructed into a new proposition.'" So that, not only is it conformable to reason, but reason itself has a province in the matter—in subordination, however, to what is revealed, and to what we are bound to believe and to do. For, as another good authority, Bishop Gibson, observes, "when a revelation is sufficiently attested to come from God, let it not weaken our Faith, if we cannot see clearly the fitness and expedience of every part of it. This would be to make ourselves as knowing as God, whose wisdom is infinite; and the depth of whose dispensations, with the reasons and ends of them, are not to be fathomed by our short and narrow comprehensions." Thus, then, natural reason may inform us what are the proper evidences of a divine revelation; but to make a critical judgment upon it, is not its province. "The world by wisdom knew not GOD;" and it will never, by wisdom, discern His revealed will.

It is not, then, to the intellect that we must look for enlightenment, or for direction, but to the Spirit. The "mystery of godliness," which lies at the foundation of the Church, is not a thing to be merely reasoned about. The "things of the Spirit of God" are "spiritually discerned." The very Body of which we are individually members is a "mystical Body." The fact of our incorporation therein is intuitively received by every heart, under the influence of the Holy Spirit. There is an individual intuitive perception within us, which we severally exercise, in the double capacity already intimated—first, in that of our natural state; and, second, in the state of our union with GOD. But the world, whose "wisdom" it is that presumes ever and anon to meddle with these Spiritual things, is a world that still "lieth in wickedness;" and its wisdom, or the intellect of its votaries, will never understand how it is, that they who are in the world will be "condemned with the world," while they who are in the Church are called to a state of salvation. Yet this assurance we have on GOD's own Word—it is "that which He hath revealed unto us by His Spirit;" as it is by the unity of the same Spirit, in the Church, that its efficacy is to be made available, and as our individual state therein must be vitally affected. So that, severally and individually, we may be able to devoutly say to the Great Head of the Church—

> "To Thee myself, myself and all I give;
> To Thee I die, to Thee I only live."

ENGLAND'S CRISIS.

There is a crisis in England just now, which has resulted from expediency having been preferred to principle in her national councils. There is such a thing as moral obligation, as well as political, which no Government can ever disregard with impunity,—aye, and there is such a thing as religious obligation, too, which is, or ought to be, the paramount consideration in administering the affairs of a Christian people. The too general element of expediency is, in one form or another, falsehood. That is to say, there is something that is the antagonistic of that truth which has to be compromised as a convenience, instead of being upheld as a principle. "Clear and round dealing," says Lord BACON, "is the honour of man's nature, and mixture of falsehood is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it; for these winding and crooked courses are but the goings of the Serpent, which goeth basely upon the belly, and not upon the feet." And such has, apparently, been the character of England's Ministry of the last two years. Not intentionally so—not, perhaps, constitutionally, yet positively and practically; and this by reason of its formation being a matter of expediency and not of principle. This expediency it was that involved the "mixture of falsehood," and that necessitated, in place of a "clear and round dealing," the "winding and crooked courses" which are not the ways of the honest man, but "the goings of the Serpent." The Cabinet of Lord ABERDEEN had not one aspect, but several; for it had various and opposing policies jumbled together into one heterogeneous whole. But Truth has only one figure, and that is harmonious, not conflicting. And with it there must be principle, even political principle. Neither can be compromised, without mischief, in the long run. Politicians often find out, as well as other men, that honesty is the best policy, in the end; though to compromise it may seem to be advantageous for the present. "Knavery," we are told, "is supple, and can bend; but honesty is firm and upright, and yields not." We do not mean to say that the Aberdeen Cabinet was composed of knaves; but its members had certainly to be supple and to bend, every one of them somewhat, because it was composed of incongruous materials. Men were associated in it who had all their political lives before been at variance. Principles, therefore, had to be given up, and truth placed in abeyance. It was a coalition which could not possibly have been brought about without a mutual compromise. And hence it never had the inherent strength which unanimity can alone impart—that force and vigour which consistency and integrity are necessary to secure.

The English nation, it appears, is indignant at the disastrous issues of the Crimean campaign,—and no wonder that it is so. The whole war has so far, indeed, been a most unsatisfactory affair throughout. But what wonder, when they who undertook it held conflicting opinions upon it,—some hesitating about it all along—others burning to have it pressed impetuously onward—and others, again, swaying to and fro, according to the circumstances of the moment. There was never any complete concurrence in any settled resolution—no hearty unanimity, or any real unanimity at all, in the great object in view. They were not of one heart and of one mind, about either its end or its course. The several departments of the executive, therefore, were pulling different ways; for they appear to have been acting, not only independently of each other, but of the Government as a body. Motions are accordingly made in both Houses of Parliament for inquiring into it; and so utterly indefensible would the whole case appear to be, and so clearly would the departments seem to have been superior to the general control, that the President of the Council, Lord John Russell, immediately resigns his place in the Administration, and leaves his colleagues in the lurch, under the pretext that however responsible for the policy of the Government, since he was a party in it from first to last, yet he would not be answerable for the conduct of its respective departments! But the resolution, of which notice had been given by Lord Lyndhurst in the House of Peers, was quite enough to sweep away all such miserable pretences. For it was this—

> That in the opinion of this House, the expedition to the Crimea was undertaken by Her Majesty's Government with very inadequate means, and without due caution, or sufficient inquiry into the nature and extent of the resistance to be expected from the enemy; and that the neglect and mismanagement of the Government in the conduct of the enterprise, have led to the most disastrous results.

No Ministry could ever, for a moment, stand against this, were there the slightest grounds for such an imputation. Nay, the suspicion were enough to annihilate any Administration,—as the result has already shown. But then what more natural, than such mismanagement, in divided and distracted counsels,—as all counsels must, more or less, be which are the effect of a coalition, which has involved the necessity of a compromise?

We cannot, as a Church, be uninterested in all this. Not only has our Mother Church of England suffered in her highest interests from such political scheming; but it reads a lesson on the mischiefs of coalitions, and the dangers of compromises, from which we may here take salutary and seasonable warning. English Churchmen had unhappily lent themselves too much to this Coalition Ministry—simply because two or three of its members were men whose Church principles appeared to be of the right sort; though they did not scruple, if not to sacrifice, at least to compromise them for mere political expediency, allying themselves with politicians who had invariably shown themselves to be the Church's foes. Had they only preferred religious principle to that political expediency, the Coalition Ministry would never have had an existence at all; and in that case this horrible war would in all probability have been avoided,—for not only did its constitution evidently encourage the Czar to adopt a hostile course, but its wavering policy, through its conflicting counsels, led him on to the extremities which have had such fatal and fearful results. It is an awful responsibility for any Christian nation to have incurred, by being part or lot in what has "let slip the dogs of war;" and England's only escape from it is by consummating such a change as that we have indicated in her Imperial Government.

OUR OPENING INTERCOURSE WITH JAPAN.

The accounts we have of Commodore Perry's proceedings at Japan are certainly most auspicious for our opening intercourse with that interesting country; and they ought to have the effect of instigating our merchants to turn their attention promptly there, as a new and important field of enterprise—as a market which has not yet been occupied by any mercantile or maritime people, and which is, therefore, free to us to take advantage of, and get the first footing. Everything we know of Japan is encouraging for such an object. There is a vast population—there is immense wealth—there is a taste for luxuries—there is a curiosity for novelties. Although for the last two centuries it has been an unknown land to the nations of Europe—and, of course, unknown also to us, until now that we are beginning to become acquainted with it,—yet the idea of it which was formed from the descriptions of those who, before that time, were permitted to obtain glimpses, at least of its physical features, its cities and towns, its population, and the character and condition of its people, had been that it was a rich country, that it was densely populated, and that its people were industrious, and, though peculiar and contracted, yet advanced in civilization. The account which Dr. Kempfer, who wrote his History of Japan nearly three hundred years ago, gives of the city of Yeddo, for instance, mentioned in Commodore Perry's despatches, and which has probably altered but little during this long interval of time, affords a pretty good notion, no doubt, of its present character and capabilities. "Of the five great trading towns," he observes, "which belong to the imperial demesnes, or crown lands, Yeddo is the first and chief, the residence of the Emperor, the capital, and by much the largest city of the empire, by reason of the many princes and lords, who, with their families and numerous trains, swell up the imperial court, and the inhabitants of the city, to an incredible number." Again—"There are many stately palaces in the city, as may be easily conjectured by its being the residence of a powerful emperor, and the abode of all the noble and princely families of this mighty empire." Then the construction of these princely edifices is described as most costly, especially in their interior arrangements, and the furniture as sumptuous and elegant in the extreme. "The structure of the several apartments," we read, "is exquisitely fine, according to the architecture of the country." And he goes on to speak in glowing terms of the ceilings, beams, and pillars, of cedar, camphire, and jeseriwood, "the grain whereof naturally runs into flowers and other curious figures, and is therefore covered only with a thin layer of varnish, in others japanned, or curiously carved with birds and branched work neatly gilt." These are evidences of civilization and refinement which are sure proofs of their artificial wants being numerous and expensive, so as to induce such an expenditure as must feed abundantly the resources of commerce, and present a valuable opportunity for the introduction of such foreign commodities as our merchants could readily and profitably supply them with. There are, doubtless, various products of foreign manufacture, both of the useful and the ornamental, which would be highly attractive and acceptable to them, as a refined, a curious, and a luxurious people. There is one remark of Dr. Kempfer's bearing upon this point, which indicates very forcibly their fondness for such products, and their capability of procuring them. "The city of Yeddo," he tells us, "is a nursery of artists, handicraftsmen, merchants, and tradesmen; and yet everything is sold dearer there than anywhere else in the empire, by reason of the great concourse of people, and the number of idle monks and other courtiers, *and also the difficult importing of provisions, and other commodities.*" Here, then, are two distinct inducements to open a trade with them,—the high prices which articles bring, and the opportunity of throwing into their stores what is the first great want of all, with any people—the necessaries of life—provisions. The difficulty of effecting their introduction must, of course, be first got over. But this is half done already. We have got liberty to trade with them, to some extent, at least,—qualified, restricted, it is true, at present; but it is a beginning—*and we are the first.* This is an encouraging circumstance. We have induced them to open the door to us—induced them to do so without any real resistance whatever, but with wonderful good will, everything considered.

We must bear in mind, in forming our opinions of these matters from the records of the distant past,—which are, indeed, the only records of the country we have that are to be relied upon—that there has but little change taken place in the state of Japan, in the character of its institutions, the manners and customs of its people, or the general condition of the country. They had arrived, they imagined, at perfection as a nation, many centuries before we had any national existence at all. "Progress," with them, has been at a standstill for probably countless ages. Its work was finished, they thought,—their ancestors, that is, in the ages even of hoary antiquity, thought so in their bygone day; and they transmitted the conclusion to successive generations, who have, down to the present time, most religiously respected and acted upon it. But now the times even there are changing, and they must inevitably change with them. They cannot remain as they are, under the intercourse that is taking place with such a nation as ours,—followed, too, as it undoubtedly will be, by that of the British and the French, and probably other highly civilized and enterprising nations of Europe. The English, indeed, have already imitated our example. All this will be sure to agitate that stagnant water which has gone on encasing them in a sort of national petrifaction through such numberless generations. More than three hundred years ago, they were in a fair way of being brought under a similar operation, though less rapidly than they will now. The Dutch and the English both got entrance into the Empire—both began to open out their several courses of commercial intercourse; and they were evidently making an impression which, had it only gone on, would long ere this, in all probability, have brought them within the pale of civilized nations. But dissensions arose, such as are not likely to arise now. At that time of day, all Christendom, or nearly so, was under a powerful Papal influence, more or less, whether in the East or the West. The Jesuits had full swing in several of the then most powerful States of Europe; and they could command fleets and armies to conquer, as well as employ all manner of devices to convert. The Government of Japan became alarmed at this idea, encouraged, as it was, by what the Jesuits did in their efforts to gain an ascendancy through their spiritual, or *quasi*-spiritual operations among the Japanese, and in their quarrels with those who, with themselves, had been admitted to a certain degree of intercourse with them. But this cannot easily occur again. The Anglo-Saxon race, who now are regaining a footing there, will stand no nonsense of that kind, we may depend upon it. The time is past for that. Our relations with Japan will soon be such as to preclude any such baneful influence

prevailing, come from what quarter it may. Not that it will not be our duty, as a Christian nation, to take advantage, cautiously and judiciously, of any opportunity that may present itself of introducing Christianity among them. We should sadly fail in our duty, if we did not. But then it will not be by Jesuitry; we have neither part nor lot with those most mischievous marplots of the Christian missionary cause; but our better and purer system will rather prove a barrier to their baneful encroachments, should they ever have the temerity to attempt any there.

Although the Japanese, by having been so long cut off from all intercourse with foreign nations, and by the stationary character of Eastern civilization, and the petrified condition of their national institutions, may not have materially changed, but are still an exclusive, jealous, and suspicious people, yet it is evident from the "outline of occurrences" which has so recently appeared in the newspapers, that there are circumstances existing in our case, and influences at work in the new order of things, which will have a very different effect from what was produced aforetime. The excitement which the modern inventions we have exhibited to them has produced, is highly favourable to our object. The presents made have not only pleased, but interested and delighted them. Their curiosity has been awakened, and their confidence has been gained. "They were always rejoiced," we find, "to be admitted on board the vessels, and the Commissioners offered no objections to the officers strolling about the country in the neighbourhood of the anchorage." And when the engines of the steamers were set in motion for them to witness their operation—and the ships' companies were drilled—and the calibre of our heavy guns was pointed out, "their usual stoicism and self-possession," we are told, "were not proof against such novelties, and they were unable to withhold their admiration and surprise;"—striking evidence, undoubtedly, of the strong impression that has been made, and the deep interest that has been excited.

Altogether, the prospect of our establishing a regular commercial intercourse with Japan is now extremely cheering. We have evidently gone the right way to work; and Commodore Perry has conducted his delicate and difficult mission with great tact, and at the same time with becoming dignity. We may depend upon it, that the Japanese already want to know more of us, and are all anxiety to possess themselves of the several successful and wonderful results of science and invention which have been introduced to them, and have so astonished them. There has, in these respects, therefore, been accomplished what was never attempted before; and all we have now to do, is to follow up the effect so powerfully and favourably produced—to take to them our products, and ask them for theirs in exchange—or trade, or barter, as the case may be, according as they may be induced—as no doubt they will—to hold and extend their intercourse with us. May we not—must we not—take to them also that "pearl of great price" with which the Gospel enriches the nations, and thus make a further advance toward that happy era, when the knowledge of Christ shall cover the earth, "as the waters cover the sea."

THOUGHTS ON CURRENT EVENTS.

The last *Churchman* contained a document, the appearance of which we regard as one of the most important events, which has occurred in the American Church for a long time. It is the report on the salaries of the Rural Clergy made to the Missionary Convocation of Rhode Island. It discloses two facts, highly creditable to the diocese to which they relate. One is that there are only twelve clergymen within its bounds whose salaries are less than *one thousand dollars per annum*. The other is that the average deficiency below that sum is only three hundred dollars. We fear that there is no other diocese in the country, of which as favourable a statement can be made. We, notwithstanding all this, concur heartily in the view taken by the Committee, that this state of things does not come up to that which is desirable.

The Committee seem to us to have hit on the fixed principle to which the Church must look for relief from this discreditable state of things. It is, the same to which she must look to remedy her other great disease, the estrangement of the masses. It is in a few words, the considering the support of the Clergy as a general, not as a congregational duty. This principle strikes, at once, at the seat of the popular idea of hiring ministers, of setting their salaries on the principle of supply and demand. It has its root in the deeper principles, that there is a duty which we owe to God in the arrangement of our expenses, and the distribution of our incomes, and that duty involved the appropriation of a portion of our means, not merely to procure the ministrations of the gospel for ourselves and our families, but, for the propagation of the gospel, and the extension of the Church. These ideas are well expressed by the Committee in a short paragraph:

> If we regard the Church as a Corporate Body, having for its object the maintenance of the Public Worship of God, and the publication of the Gospel of Jesus Christ to a lost and ruined world, it must be evident that each member thereof should contribute his share toward the conduct of those plans, which that object renders necessary to be carried out.

The details of the plan of the Committee are not as we think perfect. But this is, we apprehend, only from the difficulty of adapting the true principle, to the present arrangements, which are founded upon a false one. It may be that the final effect may nevertheless be the superseding the false principle.

We gather from the report, that the Rural Clergy of Rhode Island are intended to be supported upon a mixed principle. The congregations are expected to contribute as much as they can afford, and the subsistence of the Minister is to be made up to the amount fixed on by public authority as the proper one, out of a diocesan fund. The diocesan fund is to be something which is exactly the reverse of what the lawyers call a residuary legatee; a sort of residuary paymaster. Unless human nature in Rhode Island differs from what it is elsewhere, we apprehend that the portion to be paid by the residuary paymaster will be continually on the increase, until it amounts to the whole. There is but one remedy for this. It is to fix a maximum to the assistance which will be afforded by the diocesan fund. This plan would render the whole scheme nugatory, since help would not be in proportion to need, but given so as to discourage congregational exertion. The inevitable result of any scheme of assistance will be to make the support of the Clergy a diocesan matter.

We do not regard this as an evil, but wish our Rhode Island friends, and all others who may be tampering with such schemes, to be aware where they are going. We shall not be sorry for the results which we have indicated. But if men see the thing taking that course, without being prepared for it, there may be danger that they may abandon the idea of diocesan distribution altogether. It is therefore well that they should understand that they are undertaking a heavier expense than they perhaps expect. This must be provided for upon some more enlarged scale of contribution than that of so many cents per week from each communicant. The principle upon which all Church finance must ultimately rest, is that of contribution according as the Lord hath prospered us.

The letter of Secretary Marcy to Colonel Kinney does him great honour. He appears to have seen through the flimsy disguise which it was attempted to throw over the scheme. There can be no doubt that it is a design to establish an Anglo Saxon Republic in place of the Spanish States which now occupy Central America. The change is one which is in itself not undesirable. But it is not consistent with our relations to those States to countenance an expedition fitted out for that purpose. This Mr. Marcy has understood and forcibly announced. He has thus saved the honour of the American Government from the suspicion of designing a new Texan arrangement. The only excuse which can be made for that affair, was that it was not originally understood, nor the end foreseen by the Government, or perhaps by the actors. That excuse would not serve a second time.

Mr. Marcy's letter is remarkable, in another point of view, for the manner in which it deals with the question of permanent allegiance, and its correlative universal protection. The theory of what is called the European doctrine on this subject is that allegiance and protection are correlatives. The local protection which every man receives in whatever country he may happen to find himself, imposes a local allegiance. The extra territorial protection which every man expects from the power of which he is a citizen or a subject, involves a duty of extra territorial allegiance. Thus far the American doctrine coincides with the European, but at the next step they separate. The Europeans call this permanent, or extra territorial allegiance, permanent allegiance, and deny the right of the citizen or subject to change it. Their argument is, that as the State is not considered, in theory, as having the right to refuse extra territorial protection, the correlative obligation of allegiance must also be incapable of being thrown off. The American doctrine is, that every man may, whensoever he will, change his allegiance, upon renouncing his right of protection. The practical answer is, the claim to protection is not practically abandoned, that notice of the change is never given to the old Government, and no scruple is felt in demanding its protection, when it is required and likely to be the most efficient.

We doubt whether the American doctrine would ever have arisen, were it not for the abuses of the European, set up by the British Government during her long wars with France. The right of impressing seamen was a very harsh one, and has now been practically abandoned. The practice of exercising this right on board of American ships was altogether unjustifiable and inadmissible. The American Government ought never to have suffered the question of perpetual allegiance to have entered into the controversy; because she stood impregnable on the ground that, no nation has a right to enter the ships of another, except to ascertain their national character, whether they are engaged in breaking blockade, and to search for contraband of war.

The weak point of the American doctrine is, that no notice is ever given to the power, allegiance to which is renounced, in order that it may withdraw its protection. The persons connected with this expedition intended to avail themselves of this, and to claim the character of American citizens, should they be interfered with by foreign powers, while they justified themselves to the American Government on the ground that they had expatriated themselves. Mr. Marcy, while accepting the American doctrine, more fully and consistently we believe than has ever been done before, gives them distinctly to understand, that this is not to be permitted. If they withdraw allegiance, the Government will withdraw protection. If Mr. Kinney and his friends become the subjects of the King of the Musquitoes, by accepting grants of land from him, his subjects they must be, and the United States will not interfere in any domestic quarrels which may arise, nor in any foreign wars in which his Majesty or his subjects may find themselves involved. This is as it should be.

Baltimore. February 12, 1855. H. D. E.

A Standard Prayer Book.

A standard Edition of the Book of Common Prayer has just been published by Stanford & Swords, which must recommend itself, we feel assured, to the Church, as the best Prayer Book, in all respects, that has yet appeared in this country. We had no idea that there was such a desire for a superior Prayer Book as could encourage the publication of one so excellent, and the production of which must of necessity have involved a large expenditure. Its size is a full, handsome octavo; and this has afforded an opportunity of presenting its contents in a bold and beautiful type, which the oldest eyes may read with readiness and ease,—an advantage which is in itself, in very many cases, of the utmost value. Then it embraces everything which belongs to the services of the Church, on all the several occasions of her ordinances and offices, her rites and ceremonies. Nothing is omitted which such a book should contain, to be complete. Then it is not only set in the most legible type, but it is beautifully printed off upon fine and durable-looking paper. As a specimen of typography, in short, it is of surpassing beauty. It thus constitutes an elegant, a noble volume, infinitely superior —we have again no hesitation in saying—to any that has yet been published for the American Church. It is presented by the enterprising publishers in various and most superb and substantial bindings, thus giving it an external, as well as an internal character, worthy of the invaluable subject-matter it embraces. As a Family Prayer Book, it has the highest advantages. It is on every account well worthy of being a sacred heir-loom; and few good Churchmen or Churchwomen, we are persuaded, will be able to resist the inducement, when once they see it, of possessing a copy, if only for so interesting and pious a purpose.

The "Tear Drops for the Destitute."

[The following notes speak for themselves. We have received some other contributions, which shall be duly notified.—Ed. Ch'n.]

To the Editor of The Churchman:

Dear Sir: I enclose $1 to add my mite in approval of the plan of your correspondent "Dorcas." It is "a tear drop for the destitute." May the united drops, like the widow's cruse of oil and the barrel of meal, never fail.

Truly yours, in the bonds of the everlasting Gospel, in and through the Church, V. D. B.

To the Editor of The Churchman:

Sir: In response to the proposition in your columns of last week, in behalf of the noble work now a carrying on at "the Church of the Good Shepherd," I enclose you "one dollar," hoping you have, ere this, for the same purpose, received "ninety and nine." I, too, like Dorcas, have but little of this world's goods; but the little I have has been freely received, and of that little I freely give—praying the Lord to put into the hearts of *another* hundred to step into the ranks and do the same next week. There is still need, and delays are dangerous; what thou doest, do quickly. Yours,

A Sympathizer with the Needy.

NOTES AND COMMENTS.

Congregational Singing.—The secular press is taking an interest in this question. Its propriety, its reasonableness, is so self-evident, that the subject is forcing itself, in fact, upon the public mind. The *Providence Journal* thus sensibly alludes to it:—

> We are glad to see that so distinguished a clergyman as the Rev. Dr. Vinton (of Boston) is in favour of congregational singing in the churches. It always seemed to us that to hire people to sing who have no devotional feelings, but who sing in the church just as they would sing upon the stage, was almost sacrilegious. If singing is a part of worship, all who are capable of joining in it, with the sentiment of devotion, should be allowed to; if it be not, then it has no proper place as a part of the divine services. It always seemed to us that a whole congregation joining in the simple and sublime hymns and psalms of Christian worship was one of the most pleasing and inspiring acts of devotion; but when three or four opera singers assume to interpret the general sentiment of praise and prayer—for singing is prayer as well as praise—the inconsistency is painful, and but for the sacredness of the occasion would be ridiculous.

This is the view of it which common sense and religious feeling alike dictate. And we quite agree with our contemporary's reflection upon the prevalent system, that "the inconsistency is painful, and but for the sacredness of the occasion would be ridiculous."

A Change for the Better.—The *Presbyterian* discovers "a change for the better" in the Socinian body, arising from "an alleged fact, that a desire for doctrinal preaching is reviving in the great New England metropolis." At present, we believe, it is not doctrinal preaching they have, but intellectual—their whole system, in fact, is one of human reason, not of spiritual apprehension. It appears that the Socinian organ of the press, at Boston, has recently made the following significant remarks:—

> Can we predict what the results of this re-examination will be? For ourselves we may say, that while we have no fears for the stability of any of the doctrines *essential* to our established Unitarian Christianity, still it is to be expected that some of these doctrines will meet with large modification. We expect, we desire, we believe, *that Christ will be regarded as a higher Being than we have generally hitherto viewed Him to be: that an efficacy will be attributed to His work of atonement beyond what we have usually assigned to it;* that more effecting views will be held of the weakness of our nature and of the sinfulness of the human character; that there will be a more heartfelt dependence upon the help of the Holy Spirit, and more earnest praying for Its aid, and that the necessity of conversion will be more urgently set forth as the pivot and turning-point of life.

Certainly there are in these admissions indications of an approaching change, and that, too, in a direction that must be for the better. But does not the necessity for such change amount to a condemnation of their present system? Or, can that be Christianity in which it is necessary to regard Christ as a Higher Being than it has hitherto viewed Him, and to attribute to "His work of Atonement an efficacy beyond what it has usually assigned to it?" The *Presbyterian* earnestly hopes "there may be no stopping short of the whole truth." And so do we. But then, if such should happily be the issue, they must ultimately be landed, not in Presbyterianism—or any other ism—but in the Catholic and Apostolic Church.

Religious Education.—The *Christian Witness* appears to us to attach too much importance to the mere use of the Bible as a school-book. It complains, and perhaps justly, that "the Bible is banished from the Common Schools,"—that the popular system is, that "children must not be taught 'which be the first principles of the Gospel of Christ' from that Gospel itself, but they must learn them from human teachers, in such form and to such extent as those teachers may think best to communicate to them." But the Bible by itself will not do to teach children "the first principles of the Gospel of Christ." A child is in much the same situation as was "the man of Ethiopia," who, in answer to Philip's question, "Understandest thou what thou readest?" can only answer, "How can I, except some one should guide me?" We partly concur with our contemporary when he says—"In the deep love of our hearts, let us keep the Bible before the people, with the firm assurance always that it, and it alone, is 'able to make men wise unto salvation'—that it, and it alone, by the inculcation of its divine principles can carry us forward as a nation in the pathway of light to which the finger of Divine Providence so plainly points." But there must be a right interpretation of the Bible—its teaching must be explained and applied—the requirements of the Gospel dispensation, which it communicates, must be enforced—the Sacraments, and other Ordinances it directs and enjoins, must be carried into effect. These are indispensable; for Christ and His Apostles have ordained them. So that, in fact, the Bible alone is *not* "able to make men wise unto salvation," It undoubtedly teaches how they may be so made wise; but what it directs must be brought out, must be applied, practically and personally; and to do this is, in a special manner, the work of the Church.

For The Churchman.

THE CHIPPEWAY MISSION AND CONTRACT WITH THE UNITED STATES.

The benefit just conferred on the Ojibwa Mission in Minnesota by the General Government, will be apology sufficient for intruding this further notice of ourselves upon the friends of the Red man. It was in the Spring of 1852 that the Associate Mission for Minnesota first entered upon the work of converting and civilizing our domestic Pagans. The two previous years of our missionary organization had been spent in the *white* field. The *red* now claimed our attention, and in company with a Divinity student I travelled on foot one hundred and fifty miles North of St. Paul to this place, where lived the head Chief of the Ojibwa nation. We saw enough during this vist to interest our hearts, and we gave our pledge to enter immediately upon the work, notwithstanding we had then but *fifty dollars* for that which we knew would consume thousands rightly to accomplish. And the *same faith* of which Nashotah is a living witness, and with which we entered Minnesota, ruled this yet more difficult mission. Experience has assured us that we believed rightly that there was a yet latent interest in the breasts of the faithful for the red man's conversion, which only required the *labourer* in the field to arouse it into action. The interest and energy thus far shown by many of the aged and youthful members of the Church, have tended to lead us along to greater degrees of faith in our undertaking, pronounced by some of the best of our Household to be hopeless. We feel thankful for this evidence of Heaven's approval of our work. But our faith led us to believe yet more; even that which has already come to pass, namely: that if we succeeded in the mission, the General Government would not pass us by unnoticed. We received at the beginning, simply permission from the civil authorities to enter the Indian territory, and we asked for nothing farther. At the close of the first year, the Governor, the Superintendent of Indian Affairs, stated to the Missionary Bishop his intentions to apply to the Department at Washington for the annual gift of *five hundred dollars* to our Mission. I had not at that time seen Governor Gorman. Some time after this, upon meeting him, he told me he had made the application. At the close of the second year, our Mission had struck not only the Governor, but the Indian Agent, David B. Herriman, Esq., also so far favourably, that application was made to appropriate the whole of the Chippeway School Fund to this single Mission, which, as will be seen by the contract entered into below, has been done. It becomes me to state that this application has not been the result of favour through partiality, for neither of these officers is a Churchman. Nay, more, the very Presbyterians who have hitherto enjoyed the exclusive benefit of this fund, have resigned it in our favour, making direct application to the Indian Department at Washington for us through the Rev. Selah B. Treat, Secretary of the A. B. C. F. M., Boston, Mass., which appears in his official letter to that body.

Thus our friends abroad will, I trust, be encouraged and inspirited in the language of the Chippeway Indian Agent, to labour yet more earnestly for the promotion of this work, and instead of regarding the assistance of the Government an excuse for further exertion in behalf of the red man, to be yet more active in the cause, and to regard the action of the Government in our favour, as the very strongest proof to be given them of the confidence had in the plan of operation of the Mission. I answered him at once, that if the gift was to have a deadening influence upon the labours of our friends in behalf of the red man, I would prefer that no such gift should be made us. When then the magnitude of this work is considered, that it is yet in its very infancy, and that tribe after tribe yet remains to be converted and civilized, I trust no one that has hitherto prayed for the Indian, will cease making his supplications in his behalf, nor that any one will give over denying himself, that has hitherto bestowed of his increase or of his penury upon the furtherance of this cause. Already a Clergyman, who has been commended to the red field by the Bishop, is giving the subject his serious reflection. And should he come to us, then it will be our duty to form another Indian Station, and with the experience gained here, go on with increased wisdom in making known to pagan men, the unsearchable riches of Christ, along with the blessing of civilization. That such a station would be practicable, may readily be gathered when I state, that Indians from *seven* different and distinct parts of the country have invited us in terms the most urgent, to come among them and teach them the better way of life. The station proposed is at Pokagama, the uppermost falls of the Mississippi, and which conclude the two hundred miles above us, said to be navigable for steamboats.

And to this appeal to our friends which I make for the red man, let me add the following paragraph from Bishop Kemper's letter of the 28th of November, 1854. After alluding to the School Fund of the Chippeways, he says in reference to other sources of aid: "To carry on the Mission thoroughly, and on an extensive scale, you will require all the money you can get. The undertaking is yours, and I believe our Divine Master expects you to carry it on, and that He will bless your disinterested labours." Permit me now to add a few words of a more special nature. The Mission property at St. Paul, whereon the Mission House has been built is valued at *twenty thousand dollars.* Four years ago it was bought for *three hundred!* This property here is likewise owned by the Church, and the annual gift of the Government does not change its character. The present log Mission buildings afford shelter to *twenty-nine* persons. Of these, twenty-two are natives. We are now crowded to excess, and we are constantly receiving new applications for admission to the school. Believing the training of the young in the midst of their people to be very effectual for the end had in view, we ought not to refuse an applicant; and therefore have determined to devote the present year's Government School Fund to the erection of buildings. We hope, then, the present large mission family, which does not include the Interpreter and Farmer and their families, will continue to be fully supported by the friends of the Mission. On our arrival, in 1852, all were Pagans. Nothing spoke of the true religion. But now appear the *living* temples, as well as the material. On Christmas Day, just past, the flock of Christ in this place was increased to forty, by the baptism of eight Chippeways, of which five were adults. Five others had just been confirmed by the Bishop, during his recent visit to the Northwest, while two other baptized adults will, we hope, be prepared, along with several others, for the holy Rite, by the following Summer. There are now with us Ojibwa communicants and Indians prepared for the offices of Catechist and Deacon. The Mission Church is a sight most Christian. The Indian, while yet Pagan, made his daily prayers by frequenting the Family Prayer of the Mission House, and ever since has the Church been opened for Divine Service, and these children have learned to love the worship of the Sanctuary. Nothing could have afforded us so good an opportunity for teaching the Indian as this *daily prayer*. Our Services are specially adapted to the present infant state of a Pagan and newly-found Christian community, and are so used with the Bishop's approval. In this consecrated church of the extreme Northwest may be seen all that Christian decorum which characterized the primitive converts. The chancel steps are filled with the baptized children, who are taught to conduct themselves in a Christian manner. And, with the exception of two seats in the church, all upon the others are viewed as Catechumens, and are taught to rise and kneel, to sing and make the responses. At Baptisms, Indians are already godfathers and godmothers, and the strongest voice of the congregation promises to come from a gray-haired Indian who is the patriarch of his band, and, along with his wife, are candidates for baptism. The principal man of the Grand Medicine has given up to us his only child, a promising boy whom we have baptized Samuel. The father and mother are attending our services faithfully, and profess a strong wish to be instructed in their duty. The principal chief of this band, by name *The Bad Boy*, along with his wife, are very constant in their attendance upon the services of the Sanctuary, and have lately come to me, making the request to draw up a writing for them to sign, to the effect that they would not drink *fire water* for such a length of time, which should be their trial. They also asked us to receive one of their children into our family, which we had to refuse by reason of our already too crowded quarters. The principal chief of a neighbouring band, *Cross in the Sky*, has brought us his only daughter, and has returned to his home without her; while another chief called *White Fisher*, has given up two of his children, and is ready to give up three more, so soon as we can take them. And of the baptisms on Christmas Day, one of the women was a wife of the late principal chief of the nation, *Hole in the Day*, the father of the present chief of the same name. Thus, it will be perceived that our labours are influencing the more prominent people of this tribe. In another form, also, has the Mission gained much, viz: through the *medium* of medicine, which we administer to their sick. These are brought to us daily, and often from long distances. Our life is not to cure the soul simply on the Sunday, but daily, in public and in private, by admonitions and prayers. Neither is it simply to cure the souls alone, but the bodies of men also, and to this we are daily devoted. The civilized life also is continually taught them. The Schoolroom and the Mission House are nurseries for all domestic arts suitable to women; while the garden, farm, and forest teach the men and boys skill in horticulture, agriculture, management of cattle, and the construction of houses from out of the rough logs which they themselves cut. Our principle of action has been seldom to make presents, but to open ways for old and young, male and female, to earn food and clothing by work. And in this we have succeeded to a degree beyond our fondest anticipations. During the past year, perhaps 400 different Indians wrought under our immediate directions. The average number of labourers, male and female, in Summer and in Winter, is about thirty per day. This labour procures for them the immediate necessaries of life, and, at the same time, teaches them the value of work and the manner of doing work. So that now the house is beginning to take the place of the wigwam; the coat and the shawl, that of the blanket. But I shall weary you with a longer detail, and, after giving the names of those associated along with me, I will close with a copy of the Contract entered into with the United States.

John Johnson (Ojibwa) Interpreter.
John Parker, Carpenter and Overseer.
Charles Selkrig, Curator.
Jonathan Edwards, Farmer.
Miss Jane M. Mills, Teacher and Head of the School Department.
Miss Richardson, Assistant Teacher.
Mrs. Ino Parker, Housekeeper.

Copy of the Contract.

Articles of Agreement entered into this seventeenth day of November, One Thousand Eight Hundred and Fifty-four, by and between the United States, by David B. Herriman, Agent for the Chippeways of Lake Superior and the Mississippi, on the first part, and James Lloyd Breck, acting for the Protestant Episcopal Church, on the second part, Witnesseth:

That the party of the second part doth hereby covenant and bind himself as follows, viz: To make a judicious expenditure of the funds placed in his hands, so as to benefit the Indian in the greatest degree, through his Manual Labouring School, at Gull Lake, Minnesota Territory.

And it is agreed by the United States, on the first part, that James Lloyd Breck, on the second part, shall have the use of the Chippeway School Farm, at the Agency, commonly called Crow Wing, and of the property of the Chippeway School, handed over to him by Shuman Hall, as per receipt, the thirtieth day of October, A.D. 1854, and it is further agreed that the said James Lloyd Breck is to have Two Thousand Dollars per annum, for the above purposes, to be paid quarterly; and also, One Thousand Dollars of the moneys now on hand. And it is further agreed that this contract may be rescinded by either party, on due notice being given, and in such case James Lloyd Breck, on the second part, shall deliver to the United States the property received by him, as per receipt of the thirtieth day of October, A. D. 1854, or the value thereof, reasonable wear and tear excepted.

In witness whereof, we have hereunto set our hands, at the Chippeway Agency, in the Territory of Minnesota, on the day and year above written.

(Signed) David B. Herriman [ss.].
James Lloyd Breck [s.], Superintendent of Manual Labouring School, Gull Lake, Minnesota Territory.
In presence of J. Parker Wallace.
Approved, W. A. Gorman, Governor of Minnesota Territory.

For The Churchman.

Has the Age of Miracles passed Away?

Mr. Editor:—According to rumours in circulation, this city is soon to be favoured with an answer to this oft-repeated question. The new faith which has recently been enunciated at Rome needs confirmation, as did formerly the Faith delivered to the saints. Accordingly, several daily papers have intimated that this confirmation is to be given, not in the former Apostolic manner, by such miracles as St. Peter and St. Paul performed, but in the modern style of Rome, by stage tricks and scenic displays. Two Madonnas, one a winking, the other a weeping one, it is said, are to give *ocular* demonstration of the verity of the new dogma, one by winking when it is announced, the other by weeping when it is doubted. If the absent Prelates and the coming Madonnas arrive in the same steamer together, with some other sacred relics, said also to be forthcoming, there will doubtless be a great excitement in this city, where such marvels have never yet been seen. In Mexico a public reception would on so important an occasion be given to such distinguished immigrants. In this city it has been the fashion to bestow such honours on Kossuth and Mitchell. Which displays the most taste and good sense,—to make idols of men that are but flesh and blood, or of women that are but wood and paint?

N. C.

For The Churchman.

St. Luke's Hospital and St. George the Martyr.

A communication appeared in *The Churchman* of last week, and also in *The Albion*, on the subject of a certain controversy between St. Luke's Hospital and Mr. Anthony Barclay.

The Managers of the Hospital consider it unbecoming to enter into a public discussion of any question, while under the advisement of a competent tribunal. When a suitable time shall arrive, they may deem it proper to lay before the public a statement of their whole course in the premises. In the mean time they are prepared at any moment to renew the offer heretofore made to, and refused by, the gentlemen holding the fund in dispute, and representing the church of St. George the Martyr, viz: to submit all questions as to the proper application of the fund to any arbitrators, or referees, clerical or lay, who may be agreed on by the parties, binding themselves to abide by the decision.

Several Managers of St. Luke's Hospital.

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☞ Also, by permission, manufacturers of Major Searle's (U.S.A.) Traveling Invalid Chair.
Fashionable Cabinet Furniture made to order.
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SCULPTURE.—S. Swezey, SCULPTOR AND DESIGNER IN MONUMENTS, 243 and 245 Bowery, corner of Third street, New York. my6-1y-5

LITERATURE.

Wolfert's Roost and other Papers, Now First Collected. By WASHINGTON IRVING. New York: Putnam & Co.

A new book by an old author is generally a treat which people have made up their minds to enjoy. A new book by so old a favourite as WASHINGTON IRVING cannot fail to raise expectations of no ordinary enjoyment. The worst of it is, that the anticipation is, in such cases, apt to exceed the fruition. The saying is true, in this, as it is in matters of greater moment, that "in the pursuit of the things of this world, we too often prevent enjoyment by expectation: we anticipate too much happiness, and eat out its heart and sweetness by a too delightful forethought; so that when we come to possess it, it does not answer the expectation, or satisfy the desire which was raised about it." This, we say, is in the main as true of books as of worldly pleasures of any kind. And it is true of the book before us in an eminent degree. It must needs be, that expectation should be raised by the announcement of a new volume from the pen of one of such established reputation as the author of this. He had delighted before—he would do so again; and do so, not only by the force of his genius, but with the introduction of what was new—fresh—unread, it may be unknown, before. The forethought was so charming, that it must be all, and more than all, anticipation had imagined it; and hence the zest for it is unsatisfied. It is thus too apt to be a misfortune to an author, that he has not brought out his works in such an order of succession, as to keep the best to the last. Then there is another consideration. Just as some kinds of soil—and that, it may be, the richest—after having long lain idle and untilled, when grown rank and fertile by rest, abound with and spend their virtue in producing weeds and wild herbs that are all inodorous, unseemly, and unprofitable—even so may it be with authors, yea, with wits and humourists. It is Dr. Johnson, we think, who has said, that "success being most easily obtained by indirect and unperceived approaches, it is fortunate when an author can glide imperceptibly into the favour of the public, and only proclaim his pretensions to literary honours when he is sure of not being rejected." But WASHINGTON IRVING has done all this, long, long ago. He is in no fear of being rejected now. He has no need, in truth, to put forth any new claims to the honour or the popularity of successful authorship, or the reputation and distinction of literary merit. He has long since gained all that. He has passed the ordeal of public criticism too prosperously to dread its trials now. His fame is already secured. The witty description of an author's triumphs will not apply to him, which tells us, that "no sooner is a book published, than the writer may judge of the opinion of the world. If his acquaintance press around him in public places, or salute him from the other side of the street; if invitations to dinner come thick upon him, and those with whom he dines keep him to supper; if the ladies turn to him when his coat is plain, and the footmen serve him with attention and alacrity; he may be sure that his work has been praised by some leader of literary fashions." Our author has got over all that sort of thing, we say, a long while ago. He has grown grey since any such solicitude could agitate his breast—any such vanities excite his mind. It is Spenser who thus moralizes in song on the author's fate—

> "How many great ones may remember'd be,
> Which in their days most famously did flourish,
> Of whom no word we hear, nor sign now see,
> But as things wip'd out with a sponge to perish,
> Because the living cared not to cherish.
> No gentle wits, through pride or covetise,
> Which might their names forever memorize."

But WASHINGTON IRVING is one of those who will assuredly be remembered. He, in this his day, most famously doth flourish—and his name men will, without doubt, "forever memorize."

Still we are somewhat disappointed with the volume before us; and this may be accounted for, we dare say, on some such ground as hath been already indicated. Its title, Wolfert's Roost, is derived from but a fragment of its contents. The book consists of a series of some thirty odd papers, much after the manner of the Sketch Book; and Wolfert's Roost stands first in the list of them. "About five-and-twenty miles from the ancient and renowned city of Manhattan," we are told, "formerly called New Amsterdam, and vulgarly called New York, on the Eastern bank of that expansion of the Hudson, known among Dutch mariners of yore, as the Tappan Zee, being, in fact, the great Mediterranean Sea of the New Netherlands, stands a little old fashioned stone mansion, all made up of gable-ends, and as full of angles and corners as an old cocked hat." Such was Wolfert's Roost, of which we have some wonderful, almost romantic revelations "in the olden time." It is a home history of exciting interest—especially to us of this "renowned city of Manhattan," and all the places bordering on the "Tappan Zee." Yet it is not, in our humble judgment, the most attractive paper in the collection. The following is selected for extract more for its convenient length, than perhaps anything else; though it is a fair specimen of the whole, and will remind the reader, somewhat forcibly we think, of "Geoffrey Crayon's" former productions:

A CONTENTED MAN.

In the garden of the Tuileries there is a sunny corner under the wall of a terrace which fronts the South. Along the wall is a range of benches commanding a view of the walks and avenues of the garden. This genial nook is a place of great resort in the latter part of Autumn, and in fine days in Winter, as it seems to retain the flavour of departed Summer. On a calm, bright morning it is quite alive with nursery maids and their playful little charges. Hither also resort a number of ancient ladies and gentlemen, who, with laudable thrift in small pleasures and small expenses, for which the French are to be noted, come here to enjoy sunshine and save firewood. Here may often be seen some cavalier of the old school, when the sunbeams have warmed his blood into something like a glow, fluttering about like a frostbitten moth thawed before the fire, putting forth a feeble show of gallantry among the antiquated dames, and now and then eyeing the buxom nursery-maids with what might also be mistaken for an air of libertinism.

Among the habitual frequenters of this place, I had often remarked an old gentleman, whose dress was decidedly anti-revolutional. He wore the three-cornered cocked hat of the *ancien regime;* his hair was frizzed over each ear into *ailes de pigeon*, a style strongly savouring of Bourbonism; and a queue stuck out behind, the loyality of which was not to be disputed. His dress, though ancient, had an air of decayed gentility, and I observed that he took his snuff out of an elegant though old-fashioned gold box. He appeared to be the most popular man on the walk. He had a compliment for every old lady, he kissed every child, and he patted every little dog on the head; for children and little dogs are very important members of society in France. I must observe, however, that he seldom kissed a child without, at the same time, pinching the nursery-maid's cheek; a Frenchman of the old school never forgets his devoirs to the sex.

I had taken a liking to this old gentleman. There was an habitual expression of benevolence in his face, which I have very frequently remarked in these relics of the politer days of France. The constant interchange of those thousand little courtesies which imperceptibly sweeten life, have a happy effect upon the features, and spread a mellow evening charm over the wrinkles of old age.

Where there is a favourable predisposition, one soon forms a kind of tacit intimacy by often meeting on the same walks. Once or twice I accommodated him with a bench, after which we touched hats on passing each other; at length we got so far as to take a pinch of snuff together out of his box, which is equivalent to eating salt together in the East; from that time our acquaintance was established.

I now became his frequent companion in his morning promenades, and derived much amusement from his good humoured remarks on men and manners. One morning, as we were strolling through an alley of the Tuileries, with the Autumnal breeze whirling the yellow leaves about our path, my companion fell into a peculiarly communicative vein, and gave me several particulars of his history. He had once been wealthy, and possesssed of a fine estate in the country, and a noble hotel in Paris; but the revolution, which effected so many disastrous changes, stripped him of every thing. He was secretly denounced by his own steward during a sanguinary period of the revolution, and a number of the bloodhounds of the Convention were sent to arrest him. He received private intelligence of their approach in time to effect his escape. He landed in England without money or friends, but considered himself singularly fortunate in having his head upon his shoulders; several of his neighbours having been guillotined as a punishment for being rich.

When he reached London he had but a louis in his pocket, and no prospect of getting another. He ate a solitary dinner on beefsteak, and was almost poisoned by port wine, which from its colour he had mistaken for claret. The dingy look of the chophouse, and of the little mahogany-coloured box in which he ate his dinner, contrasted sadly with the gay saloons of Paris. Every thing looked gloomy and disheartening. Poverty stared him in the face; he turned over the few shillings he had of change; did not know what was to become of him; and—went to the theatre!

He took his seat in the pit, listened attentively to a tragedy of which he did not understand a word, and which seemed made up of fighting, and stabbing, and scene-shifting, and began to feel his spirits sinking within him; when, casting his eyes into the orchestra, what was his surprise to recognize an old friend and neighbour in the very act of extorting music from a huge violoncello.

As soon as the evening's performance was over he tapped his friend on the shoulder; they kissed each other on each cheek and the musician took him home, and shared his lodgings with him. He had learned music as an accomplishment; by his friend's advice he now turned to it as a means of support. He procured a violin, offered himself for the orchestra, was received, and again considered himself one of the most fortunate men upon earth.

Here therefore he lived for many years during the ascendency of the terrible Napoleon. He found several emigrants living like himself, by the exercise of their talents. They associated together, talked of France and of old times, and endeavoured to keep up a semblance of Parisian life in the centre of London.

They dined at a miserable cheap French restaurateur in the neighbourhood of Leiscester-square, where they were served with a caricature of French cookery. They took their promenade in St. James's Park, and endeavoured to fancy it the Tuileries; in short, they made shift to accommodate themselves to every thing but an English Sunday. Indeed the old gentleman seemed to have nothing to say against the English, whom he affirmed to be *braves gens;* and he mingled so much among them, that at the end of twenty years he could speak their language almost well enough to be understood.

The downfall of Napoleon was another epoch in his life. He had considered himself a fortunate man to make his escape penniless out of France, and he considered himself fortunate to be able to return penniless into it. It is true that he found his Parisian hotel had passed through several hands during the vicissitudes of the times, so as to be beyond the reach of recovery; but then he had been noticed benignantly by government, and had a pension of several hundred francs, upon which, with careful management, he lived independently, and, as far as I could judge, happily.

As his once splendid hotel was now occupied as a *hotel garni*, he hired a small chamber in the attic; it was but, as he said, changing his bed-room up two pair of stairs—he was still in his own house. His room was decorated with pictures of several beauties of former times, with whom he professed to have been on favourable terms: among them was a favourite opera-dancer, who had been the admiration of Paris at the breaking out of the revolution. She had been a protegee of my friend, and one of the few of his youthful favourites who had survived the lapse of time and its various vicissitudes. They had renewed their acquaintance, and she now and then visited him; but the beautiful Psyche, once the fashion of the day and the idol of the *parterre*, was now a shriveled, little old woman, warped in the back, and with a hooked nose.

The old gentleman was a devout attendant upon levees: he was most zealous in his loyalty, and could not speak of the royal family without a burst of enthusiasm, for he still felt toward them as his companions in exile. As to his poverty he made light of it, and indeed had a good-humoured way of consoling himself for every cross and privation. If he had lost his chateau in the country, he had half a dozen royal palaces, as it were, at his command. He had Versailles and St. Cloud for his country resorts, and the shady alleys of the Tuileries and the Luxembourg for his town recreation. Thus all his promenades and relaxations were magnificent, yet cost nothing. When I walk through these fine gardens, said he, I have only to fancy myself the owner of them, and they are mine. All these gay crowds are my visitors, and I defy the grand seignior himself to display a greater variety of beauty. Nay, what is better, I have not the trouble of entertaining them. My estate is a perfect *Sans Souci*, where every one does as he pleases, and no one troubles the owner. All Paris is my theatre, and presents me with a continual spectacle. I have a table spread for me in every street, and thousands of waiters ready to fly at my bidding. When my servants have waited upon me I pay them, discharge them, and there's an end: I have no fears of their wronging or pilfering me when my back is turned. Upon the whole, said the old gentleman, with a smile of infinite good humour, when I think upon the various risks I have run, and the manner in which I have escaped them; when I recollect all that I have suffered, and consider all that I at present enjoy, I cannot but look upon myself as a man of singular good fortune.

Such was the brief history of this practical philosopher, and it is a picture of many a Frenchman ruined by the revolution. The French appear to have a greater facility than most men in accommodating themselves to the reverses of life, and of extracting honey out of the bitter things of this world. The first shock of calamity is apt to overwhelm them, but when it is once past, their natural buoyancy of feeling soon brings them to the surface. This may be called the result of levity of character, but it answers the end of reconciling us to misfortune, and if it be not true philosophy, it is something almost as efficacious. Ever since I have heard the story of my little Frenchman, I have treasured it up in my heart; and I thank my stars I have at length found, what I had long considered as not to be found on earth—a contented man.

P. S. There is no calculating on human happiness. Since writing the foregoing, the law of indemnity has been passed, and my friend restored to a great part of his fortune. I was absent from Paris at the time, but on my return hastened to congratulate him. I found him magnificently lodged on the first floor of his hotel. I was ushered, by a servant in livery, through splendid saloons, to a cabinet richly furnished, where I found my little Frenchman reclining on a couch. He received me with his usual cordiality; but I saw the gayety and benevolence of his countenance had fled; he had an eye full of care and anxiety.

I congratulated him on his good fortune. "Good fortune?" echoed he; "bah! I have been plundered of a princely fortune, and they give me a pittance as an idemnity."

Alas! I found my late poor and contented friend one of the richest and most miserable men in Paris. Instead of rejoicing in the ample competency restored to him, he is daily repining at the superfluity withheld. He no longer wanders in happy idleness about Paris, but is a repining attendant in the ante-chambers of ministers. His loyalty has evaporated with his gayety; he screws his mouth when the Bourbons are mentioned, and even shrugs his shoulders when he hears the praises of the king. In a word, he is one of the many philosophers undone by the law of idemnity, and his case is desperate, for I doubt whether even another reverse of fortune, which should restore him to poverty, could make him again a happy man.

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1. *The Boy who was trained up to be a Clergyman.* By JOHN N. NORTON, A. M., Rector of Ascension Church, Frankfort, Kentucky. Second Edition. Philadelphia: Hooker.
2. *Full Proof of the Ministry: A Sequel to the Boy who was trained up to be a Clergyman.* By JOHN N. NORTON, A. M., Rector of Ascension Church, Frankfort, Kentucky. New York: Redfield.

Many of our readers are probably already acquainted with the first of these publications. It is a little book which has now reached a second edition, sketching out graphically and pleasantly the career of a boy "trained up to be a clergyman," until, having completed his studies and his probation, and arrived at man's estate, he is duly admitted to the Holy Orders of the Church. The author reveals its object thus:—

> The constant and increasing demand for clergymen in the Church has led to the proposal of various plans for supplying the deficiency. Any arrangement, as it seems to the writer, must be merely *temporary* which does not begin aright. Parents must be taught the *duty* and the *privilege* of devoting their sons to the ministry, and be *shown* the *way* in which their influence for good may be brought to bear upon the purpose designed, before the number of labourers will compare at all with the greatness of the work. The following story—in its main details a *true* one—is presented, not without misgivings, as an humble offering for their guidance. May "the Lord of the harvest" bless it to this end.

In such an aspiration we may all concur. And in no form, perhaps, would such an appeal to the youthful heart be more powerfully and forcibly made than by means of a well-told story like this.

The second book we have indicated above is a sequel to the first. The boy, having been "trained up to be a clergyman," is now brought prominently before us as such, and in his career is presented the "full proof of the Ministry." Our author very appropriately and becomingly quotes Bishop Wilson in his behalf,—we only wish he had been as judicious in his preceding quotation; for we cannot think that the words of one who is a living and standing contrariety to and antagonist of the Church can ever be in place in connection with such a subject as that of its ordained Priesthood and the stewardship of its holy mysteries. But Bishop Wilson's precepts and monitions are always acceptable, and valuable, and seasonable. And how eminently so on this occasion, when he says: "One of the most certain marks of a divine call to the ministry, is when it is the full purpose of man's heart to live for JESUS CHRIST and His Church. They that recommend," he adds, "eternal possessions to others, ought to show by their lives that they are themselves verily persuaded of the vanity of all earthly pleasures, avoiding superfluities. JESUS CHRIST preached up the contempt of the world by contemning it himself." This were, undoubtedly, sound counsel. Would that it were in every instance followed! Would that all who are ordained to the holy function of the Ministry did indeed show their true "marks of a divine call!" But how many seem to act as though such a thing were all nonsense—making Holy Orders a mere matter of worldly convenience or gain—quite forgetting, or rather wilfully disregarding that for which, with so much solemn ceremony, and with the Invocation of the Holy Spirit, they were set apart, vowing unto GOD that thenceforth they were to be wholly devoted to His special service, in the Order and Ministry of the Priesthood—being evermore "diligent in prayer, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, *laying aside the study of the world and the flesh.*" There is in the following scene a graphic illustration of that struggle of inclination and duty which has requently, we believe, to be endured, and which is not always, it is to be feared, so successfully carried out as it is here:—

> The *scene* opens in the city of New York: the *time*, Sunday night. A bright fire is blazing upon Mr. Mason's hearth, and three persons are sitting around it, enjoying the warmth which the chilliness of November made necessary for health and comfort. The parents are conversing with their son; and judging from the earnestness of the father's manner, and the shade of gloom which has spread itself over the mother's cheerful countenance, it must be a question of some moment which they are discussing.
>
> "And you really think, my son," said Mr. Mason, "that you ought to go and take that poor, forlorn missionary station at the Southwest?"
>
> "That is my firm conviction, sir," answered Edward, who, the reader must bear in mind, is the Rev. Edward Mason, who had a short time before been ordained to the holy "office of a deacon in the Church of God," as duly mentioned at the close of our last volume. "I received my commission to go forth as a herald of the Cross nearly four months ago, and it grieves me to think that I have not yet got fairly at my work."
>
> "I am sure you have not been idle," remarked the kind mother, unwilling that her son should thus depreciate his labours. "You must remember that you traveled with the bishop for several weeks, and aided him on many occasions; and since then, you have preached every Sunday twice, and sometimes thrice, at the request of some of the clergy. Why not accept the invitation which you received a few days since, to become assistant to our old friend the doctor?"
>
> The young man answered not a word, but, looking steadily into the fire, appeared lost in thought and deeply agitated by conflicting emotions. Two courses of life were spread out before him: the one, toward which interest and inclination beckoned; the other, a more rugged and less inviting way—the path of duty. By yielding to his mother's wishes, and becoming assistant minister in a wealthy city parish, he would be sure of a good support, be surrounded by pleasant associations, have comparatively an easier lot, and, most of all, be enabled to remain among his dearest friends. To accept the missionary appointment which his father spoke of, would be throwing himself into the midst of hardships and trials for which he was not any too well prepared,—obliging him to live upon a scanty salary, and make full proof of his ministry in labours abundant, and self-denials multiplied. This is the *dark* side of the picture. But, with all these discouragements, would it not be a great satisfaction to think that he was following in the steps of the apostles and martyrs of earlier and better days, going out into the highways and hedges to "seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world"—that they may shine as jewels in his crown of rejoicing at the final day? The young clergyman felt that the Church was Christ's kingdom, and that he has sent forth his ministers to *work*. The field is *the world*. *Sickly* places, and *poor* places, and *unpleasant* places, must be cultivated as well as others. The Master will give *strength* suited to the *occasion*. The Church's *work* is a *real* thing. The *rewards* of Heaven will be *real*, too.
>
> Mr. Mason breathed a heavy sigh, and as if to interrupt the long-continued silence, turned to his son and said: "Edward, do you think that a Southern climate would agree with your health?"
>
> "I hope so, father," answered the young clergyman, rousing himself from his revery. "But even if this were not so certain, I think we ought to go where duty calls, trusting God to protect us while we do his work."
>
> "Rockford must be a poor, miserable place," said Mrs. Mason, who, although she felt that this was a weak argument to urge, still cherished a faint hope that it might weigh somewhat with Edward, and keep him nearer home.
>
> And here allow me to interrupt the thread of the narrative a moment, for a word of explanation. I freely confess that the history which I am writing is a true one, but it will be needless for the curious to spend any time in trying to settle the localities, or to find out the originals of the characters herein described. The name Rockford has been chosen, in order to avoid the awkward blanks which must otherwise have been used, and because Rockford is as unlike the real name of the town as any I can think of.
>
> "Since you talked of going there, Edward, I have looked over all the old numbers of the 'Spirit of Missions,'" continued Mrs. Mason, "and the reports from that point are meagre enough. Indeed, the last time that Mr. Latitude writes on the subject, he only reports *two* baptisms for the past quarter, and a diminution in the number of communicants from thirteen to nine!"
>
> "I believe he is the missionary," said Edward, with a forced smile, "who reported to the committee that service had been held regularly, except when the weather was unfavourable or himself indisposed. These two causes, by a liberal construction, might be made to cover a good part of the year!"
>
> Mr. Mason, without seeming to have observed that the conversation had taken a somewhat different direction, returned again to his inquiries about the climate. "I believe your friend Turner's report was rather favourable than otherwise. Is he settled near Rockford?"
>
> "Within forty or fifty miles," answered Edward. "He has had a pretty good opportunity of judging, having been there ever since our ordination."
>
> "I must say, my son," remarked Mr. Mason, seriously, "that aside from my natural desire as a parent to have you near us, there is indeed a good deal of force in the arguments you urge for going to a new and destitute diocese. City congregations can readily be supplied with clergymen. Distant regions *have* claims, *undoubted* claims, upon us. If *all* parents should allow their private wishes to influence them in such cases, *whose* sons would go forth to do battle for the Lord against the mighty?"
>
> "Thank you, father, for saying so," said Edward, his eyes dimmed with tears. "I do not mean to decide hastily in this matter. Let us take another week for consideration, and for asking guidance from above—and at the end of that time I must answer yes or no, as it is important that the place should be speedily supplied."

Thus duty triumphed over inclination, and the young Minister was at once appointed to a missionary station. He goes to the scene of his first ministerial labours amid the natural tears of his family, but he is upheld by a sense of the obligation under which he lies, being doubtless ready to exclaim with the Apostle, "Woe unto me, if I preach not the Gospel." Having reached his new home late in the week, he saw little of his flock until the Sunday morning, when they assembled for public worship in the Court House, having as yet no more suitable building for the purpose. This first service is thus described:—

> There was a dead silence in the little congregation waiting for the service to begin, and some were most curious to hear the sound of the minister's voice. At length Mr. Mason rose, and in a quiet, subdued tone, began: "Let the words of my mouth, and the meditation of my heart, be always acceptable in Thy sight, O Lord, my strength and my Redeemer."
>
> All stood up during the exhortation, except Mr. Chamber's clerks, but when the clergyman came to the general confession, only about a dozen kneeled down. Probably the floor was very dirty. This is apt to be the case in courthouses. Perhaps those who continued sitting did not know that kneeling was the proper posture for prayer:—or perhaps they thought that such trifles were unimportant, provided the heart be right. The chants were pretty well sung, and the responding much more hearty than in some long-established congregations. The ante-communion was very properly omitted, as Mr. Mason thought the state of things in Rockford quite too unformed, as yet, to allow every rubric to be rigidly observed. The sermon was plain and unpretending, and earnest, from the well-chosen text, "Hold Thou me up, and I shall be safe!"—(Psalm cxix. 117.) The preacher described in few words the nature and extent of the solemn responsibility which he that day assumed;—stated the ground of confidence upon which his hopes were fixed for usefulness in his work,—and laid down some general principles by which he proposed to direct his course.
>
> When the sermon was ended, the congregation quietly dispersed.

We cannot pursue his career any further. Those who are sufficiently interested in it to care about the sequel, must have recourse to the book itself. We hope that many—especially of our own young men—have become so interested. Not that we would direct them to its pages, without a word of caution. It is far from a perfect work. The author himself has too much good sense, we are sure, to think that it is. Were we disposed to be severe, indeed, we could point out many faults in it, not only of a literary kind, but as respects right Church principles, or, at any rate, practices,—though, certainly, we can excuse much in one who had to go forth, as its hero had, amid so many disadvantages, so much discouragement. But there are many things frivolous and inapplicable introduced in the narrative, which had far better have been omitted, both for the sake of the author and of his readers. Still it has its merits, and it may do good. And with the author's prefatory declaration, that should it prove an instrument in GOD's hands, of aiding any one to render himself more useful to the Church, his fondest anticipations will be fully realized, we warmly sympathize, and devoutly respond to it, with our heartfelt "Amen."

The Ways of Life: Showing the Right Way and the Wrong Way. By the Rev. G. S. WEAVER. New York: Fowlers & Wells.

This is a series of lectures, contrasting the high way and the low way; the true way and the false way; the upward way and the downward way; the way of honour and the way of dishonour. "Every book," says its author, "should bear to its reader the conviction that its intent was good—that it was the offspring of an earnest and a gracious wish." We are not disposed to doubt this, in the present instance; though we are far from committing ourselves to all its statements.

Stories and Lessons on the Catechism with the First-Class Girls of Forley, by the Rev. W. JACKSON, M. A. (London: Mozleys) is an admirable Catechist's Manual, at the same time that it is written and arranged in so familiar a style as to be quite attractive and suitable for the catechumens themselves. We give an extract from it this week in our Department for the Young.

In recently noticing the *Primary Geography* published by the Appletons and written by J. S. CORNELL, we were naturally under the idea that it was the work of a gentleman. It adds a grace to its value to know that it is the production of a lady, a resident of this city, and long connected with the course of instruction in one of our public schools. The plan of the book is novel, is scientifically arranged and admirably calculated to beget a thorough acquaintance with the principles of the subject. It is well worthy the attention of parents and teachers. Miss CORNELL, the author, has the honour of having been elected a member of the American Geographical Society, her sole female companion on the list being Mrs. SOMERVILLE, of England.

The editorial paper of the February number of the *True Catholic* is entitled MYSTERIES, and has respect more particularly to the mystery of the Spiritual Presence in the Holy Eucharist, with an incidental allusion to the case of Archdeacon Denison. It is an interesting and seasonable article. The Selections are also of great interest.

Among the general periodicals of the month, we may notice as, in their respective lines, maintaining their high popularity, *Putnam's Monthly, Knickerbocker, The National* (with fine illustrations), *Peterson's Ladies' National* (with some tasteful engravings and illustrations of the fashions), *Arthur's Home Magazine, The Christian Parlor Magazine* (also with beautiful illustrations), and *The Metropolitan* (Baltimore), which is in the interest of the Church of Rome.

We have also excellent re-prints of *Dickens's Household Words* (by Dix), *The Westminster Review*, and *Blackwood* (by Leonard Scott & Co.).

The Organist and its Construction; A Systematic Hand Book for Organists, Organ Builders, &c. (London: Ewer & Co.; New York: Novello), is a translation from the German of J. J. Seedel, organist at Breslau. It is valuable to organists upon the plain principle that the musician who wishes to obtain proficiency on his instrument, must make himself intimately acquainted with its qualities. And this, evidently a popular work on the organ, is eminently calculated to give effect to that principle.

The American Journal of Insanity is a periodical of peculiar interest—treating as it does of one of the most fearful of human maladies, and illustrating cases of intellectual imbecility and aberration, from constant and familiar intercourse with those who are therewith afflicted. It is edited by officers of the New York State Lunatic Asylum, who are evidently duly impressed with the sentiment of Grotius (which is the motto of their journal) that "the care of the human mind is the most noble branch of medicine."

Mosheim's Ecclesiastical History. Inquiries having lately been made respecting this work, we submit the following brief account of it:—

[Title.]

An Ecclesiastical History, ancient and modern, from the Birth of Christ to the beginning of the Eighteenth Century; in which the rise, progress, and variations of Church power are considered in their connection with the state of learning and philosophy, and the political history of Europe during that period. Translated by ARCHIBALD MACLAINE, D.D.

[Extract from Translator's Preface.]

A history of the Christian Church, composed with judgment, taste, and candour, drawn with uncommon discernment from the best sources, enriched with much useful learning and several important discourses, and connected with the history of arts, philosophy, and civil government, is an object that will very probably attract the attention of many, and must undoubtedly excite the curiosity of the judicious and wise. Besides, there has not hitherto appeared in English any complete history of the Church, that represents its revolutions, its divisions, and doctrines with impartiality and truth, exposes the delusions of popular legends, breathes a spirit of moderation and freedom, and keeps perpetually in view of the reader the true nature and design of the Christian religion, points out the devotions from its original simplicity, that have been too frequent among all orders of men and in all ages of the world. The following work has the best claim of any I know to these characters, and its peculiar merit is pointed out as far as moderation would permit, in the ensuing preface of its greatly celebrated author. Mosheim had noble birth and ambition, and was on a fair path to civil power, but zeal for the interest of religion, insatiable thirst after knowledge, and more especially his predominant taste for sacred literature, induced him to consecrate his talents to the service of the Church.

[Extract of a letter from Warberton, Bishop of Gloucester, to the above Translator.]

Mosheim's Compendium is excellent, the method admirable; in short, the only one deserving the name of Ecclesiastical History.

[From Mosheim's Prefaces.]

My principal care has been employed in establishing upon the most solid foundation, and conforming by the most respectable authority, the credit of the facts related in this history. For this purpose, I have drawn from the fountain-head, and have gone to the genuine sources whence the pure and uncorrupted streams of evidence flow. I have consulted the best authors of every age, and chiefly those who are contemporary with the events they relate, or lived near the period in which they happened; and I have endeavoured to report the contents with brevity, perspicuity, and precision. How far I have approached to that inaccessible degree of exactness which is chargeable with no error, must be left to the decision of those whose extensive knowledge of the Church's history entitles them to pronounce judgment in this matter. In order to execute with some degree of success the design I formed of rendering an abridgment more perfect, and of giving the history of the Church as it stands in the most authentic records, and in the writings of those whose authority is most respectable, I found myself obliged to make many changes and additions. These will be visible through the whole of the following work, more especially in the Third Book, which comprehends the history of the Christian, and particularly the Latin or Western Church, from Charlemagne to the rise of Luther and the commencement of the Reformation. This period of Ecclesiastical History, though abounding with shining examples, though it be unspeakably useful as a key of the knowledge of the political as well as religious state of Europe, yet it must be singularly adapted to unfold the origin and explain the reasons of many civil transactions, has nevertheless been hitherto treated with less perspicuity, solidity, and elegance than any other branch of the History of the Church. The number of writers that have attempted to throw light on this interesting period is considerable; but few of them are in the hands of the public. The barbarous style of one portion of them, the partial views of another, and the factious sport of a third, are such as render them by no means reliable; and the enormous bulk and excessive price of the best, render them scarce. It is further to be observed that some of the most valuable records that belong to this period of ecclesiastical history, are yet in manuscript in the collections of the curious.

Sacred Art.

The two Mary Magdalens in the Roman Gallery at the Stuyvesant Institute, have already been incidentally noticed. The subject would seem to have been a favourite one with ancient artists, not only for its dramatic interest, but for its affording free scope for the portrayal of the various ideals of female beauty, united to the expression of the marvellous phases of a soul, as it receives from converse with the Son of Man the light of life, blending an earthly with a spiritual love. If a cathedral of vast and symmetrical proportions has power to elevate the thoughts and aid devotion,—if the cold stone shaped by human hands can kindle holier aspirations, and incite a prayer toward heaven, how much more shall not human genius, consecrate to religion, speaking through the rich and veiled wonders of the art of painting, the truest language of the soul, elevate and ennoble! Mary Magdalen gazing on the illumined pages of the prophet, with the emblem of the cross of Calvary before her, musing whether this was He of whom they spake, appears almost a bodily presence, and becomes so vividly impersonated that we are almost prepared to witness the transformation which shall give her a place in heaven with the chosen. Musing still, she grows upon our love—a treasured memory of beauty, which, if sanctified, would rank her but a little lower than the angels.

Ancient Christian art has not yet received from ourselves the homage which is its due. The edifying spirit that it breathes should not only be studied but acquired. Its productions form for thought a glorious oratory, in which the soul acquires new grace, and meditation new profit. How are the pages even of the Old Testament lightened up, and their far scenes made familiar by the labours of ancient Christian artists! Who shall again ascend as they did the stream of time, and bring nations and princes as nearly to our knowledge as of a generation that has just died out! In the above collection, there are two fine illustrations of emotional treatment, the subjects being the *Finding of Moses* and the *Return of the Child to his Mother*. We thus style them because in gazing on them, so well are they depicted, we become, as it were, parties to the scenes. In the one by ROMANELLI, 1662, the daughter of Pharaoh, at once distinguished by her queenly bearing, gazes with womanly concern on the exposed babe, while a maiden with outstretched arms draws the eddying ark to land. The sister-in-law of the mother, to whom one of the handmaids is speaking, expresses in her countenance a concern, almost sufficient to discover her relation. As clearly disclosed is the personal disposition of each maiden. The daughter of the Egyptian king, superior even in expression, without losing in the exciting scene her appropriate dignity, concentres the attention. Her very glance is the promise of protection, an assurance forestalling her own resolve that the child will be saved. The painting would be of rare value, if only for the scenery. As it is, the rank and rich vegetation of the country of the Nile, with its deep colours and flowing lines and far perspective, affords an exquisite background. In the *Return of the Child to his Mother*, by POUSSIN, 1665, the triumph of the artist is in the expression of the mother's countenance and of her whole bearing, from warm emotion of an unexpected joy, which she struggles to suppress. Both past sorrow and present sudden joy of recovery, as beyond what she hoped, are manifested. These two qualities, in themselves, opposed in time, are here united; even this success would fail so fully to unite, if we did not unmistakeably discern in her a *woman* of the highest refinement and education—fit impersonating qualities for the portrayal of the mother of the law-giver of Israel. In a painting of Christ, by CARACCI, we have a yet more wonderful impersonation. A practice of art is broken in upon with the happiest effect. It is the only painting we remember ever having seen in which the face inclines to neither side of the body, but presents a full view. The grace that might thus be supposed to have been sacrificed, is more than redeemed by the countenance of the Christ, and by the religious purpose of the painter, who lived in an era when the most remote and subordinate design in art was searched for, when nought was set down as meaningless and vain. The *Saviour* looks before him as untempted by any earthly desire, or moved by any partiality for his own race—the Saviour not only of the Jews but of the whole world, concerned only to accomplish his Father's work. So well is the majesty of Godhead depicted on that serene front, which discovers neither spiritual frailty nor human emotion, but a soul about to fulfil its task without question and without murmur! Yet the eyes are red with past weeping over the errors of humanity, and the face is that of the man of sorrow, in all its quietude. The grim soldier who, with horrible countenance, renders him and seeks to drag him with the chords with which his arms are bound, neither hastens his steps nor obtains his glance. Thus in that solitary, weighed-down form the whole power of the Godhead is made marble, the burden of our sorrow typified only in the weight of the material cross, and what we discern of the divinity in his look, thus in the human guise working out our salvation. Such paintings as these, such a collection as that we have referred to, cannot fail of imparting a profit that will be immediate, and a pleasure that will be lasting.

THE ASTOR LIBRARY.—During the past year there were expended for books, $9,865,28,—making a total of $105,679,11. The balance of the original apropriation is $14,020,89, which, with the nett income from $180,000, yet remains for the gradual increase of the library. The year's income on the principal is $12,415, from which are to be paid the current annual expenses, $5,710. The average number of readers per day, since the opening of the library, was 75.

BRITISH FARMS.—The Census taken in 1851 discloses the following facts in regard to the number and size of farm-holdings in Great Britain. It appears that there are 190,573 farms under 100 acres each; 52,912 farms over 100 acres each; 20,603 farms over 200 acres each; 9,031 farms over 300 acres each; 4,063 farms over 400 acres each; 2,248 farms over 500 acres each; 2,816 farms over 600 acres each; 1,132 farms over 1,000 acres each.

The coal product of the world in the year 1853 is estimated at 75,000,000 tons, of which 40,000,000 were produced by Great Britain, and 9,000,000 by the United States.

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

IRVING SAVINGS INSTITUTION, No. 67 Warren, one door from Greenwich street. Open daily, from 10 A.M. to 1 P.M. and 4 to 7 P.M.
Interest, at the rate of 6 per cent allowed on all sums from one dollar to $500
The funds of this Institution are securely invested in Bonds and Mortgages, in the city of New York, worth double the amount leaned, and in Bonds of this city.
CALEB S. WOODHULL, President.
W. M. PULLIS, M. D. VAN PELT, } Vice Presidents.
VANDERBILT L. BUXTON, Secretary. [dec9-$3m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.
This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1-1y

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.
JOHN JOHNSON, B. M. JOHNSON, } 111 East 18th street, N. Y.
sep23-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

SCHOOLS.

POLYTECHNIC COLLEGE of the State of Pennsylvania, Penn Square, Philadelphia, organized on the plan of the Industrial Colleges of Continental Europe. The fourth semi-annual session will commence on February 12, 1855.

FACULTY.

Prof. S. H. Peabody, Engineering and Mathematics.
Prof. A. L. Kennedy, M. D., Theoretical and Practical Chemistry.
Prof. W. H. B. Thomas, A. M., Mineralogy and Mining.
Profs. Kennedy and Peabody, Mechanics and Machinery.
Prof. J. Kern, Architectural and Mechanical Drawing.
Profs. Amarelli and Entrup, Modern Languages.

Announcements and further information furnished on (post paid) application to Dr. A. L. KENNEDY as above.

M. NEWKIRK, President Board of Trustees.
J. McIntyre, Secretary. feb 10-3t

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for Home. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams For circulars, &c., address the Rev. ALONZO G. SHEARS. jal-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. Dyckman Vermilye, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, Its Domestic Character. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, Its Location. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

The Course of Study comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, these duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

Terms: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

DRAWING ACADEMY, 483 Broadway, New York. S. WOOD Jr., Principal.

Drawing from Nature, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "Thompson" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.

GARBANATI, Artist, 435 Broadway,
oct21-1y corner of Howard street.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

Cameo-Daguerreotypes taken only by Chas. H. Williamson, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.

Open to the public at all times. sep9-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c., as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

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GEORGE W SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

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WM. CALLENDER, President.
T. James Glover, Counsel. [m18-1y] R. O. Glover, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

George Wilkes, M.D., and C. R Bogert, M.D., at 5 St. Marks Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. jal-tf

January 1st, 1855, **CAPITAL** (drawing Interest) **$2,033,859 47.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1855.

Offices { 151 Market street, Newark. / 11 Wall street, New York.

Balance per statement Jan. 1, 1854			$1,774,005 46
Premiums received during the year	$487,946 34		
Interest received during the year	109,197 93		
Total receipts for 1854	$597,144 27		
For losses unpaid Jan. 1st, 1854, $ 22,500			
For losses of the year * 1854, 110,300			
For value of Policies surrendered	12,631 96		
For salar's, taxes, postage, exch'ge,	21,506 64		
For commissions to agents	31,407 21		
For physicians' fees	2,508		
		200,933 81	396,240 46
Balance			$2,170,245 92
For dividends during the year 1854			136,386 45
Nett balance, Jan. 1, 1855			$2,033,859 47

* Losses unpaid, awaiting proofs of death, $47,600

ASSETS.

Cash on hand	$50,283 45	
Albany, N.Y., 6 per cent. Bonds	25,000	
Troy " " "	25,000	
Brooklyn " " "	50,000	
Bonds and mortgages on real estate, worth double the amount	1,028,452 13	
Real Estate in Newark	19,016 01	
Premium notes drawing 6 per cent. interest	820,335 59	
Loans on scrip	6,941 69	
Premium notes and cash agents	8,830 60	
		2,033,859 47
Nett accumulation Jan. 1, 1855	$2,033,859 47	
Total amount of dividends and interest paid to date	574,112 12	
		$2,607,971 59
Total amount of losses by death paid to date		$1,123,733 45

Upon the policies now in force, issued prior to Jan. 1st, 1854 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates (being the surplus premium paid in 1853), payable in conformity with the present rules of the company.†

The Directors having reserved the full value of the policies now in force and the additional sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *seventh dividend*, being that declared January 1st, 1855, the same to be paid to the members at the time their annual premium comes due, during the year 1855. Those holding scrip of 1853, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.

DIRECTORS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Josiah O. Low,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematician.
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.

N. B. California Risks are taken at the lowest rates.

☞ Office of New York Agency, No 11 Wall street.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 266 Pearl street, Market Bank Building.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,		Alexander T. Stewart,
Adam Norrie,	Robert L. Maitland,	Henry L. Routh,
Henry Eyre,	Benjamin B. Sherman,	John Auchincloss.

Edmund Hurry, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:
Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1-1y GEO. M. KNEVITT, Agent

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for Policies of Assurance.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge*. California, Australia, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
John R. Suydam,	John L. Buckley,	Curtis Judson,
Henry Beadel,	George Clark,	John W. Mersereau,
Robert Schell,	Benjamin Babcock,	Alex. Muir,
Henry S. Leverich,	R. W. Howes,	Eugene Dutilh,
Joseph Foulke,	Samuel H. Foster,	John Gray.
F. A. Palmer,	Nathan Starr,	James F. Hall,
George W. Riggs,	W. N. McIntire,	John S. Harris,
Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

Wm. V Porter, Secretary. JACOB REESE, President.
S. Cambreleng, Counsellor.
John T. Metcalfe, Consulting Physician.
Charles D. Smith, M.D., } Medical Examiners.
oct7–6m Edward Fields, M.D., }

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden,	Robert Smith,	Orsamus Bushnell,
William K. Lothrop,	John L. Tonnele,	James Black,
James E. Brown,	Francis Blanchet,	George W. Kerr,
John Newhouse,	James W. Randell,	Philip G. Weaver,
Isaac Fryer,	Daniel B. Pierson,	Robert McClellan,
Frederick Hadley,	Robert Orr	William Voorhis,
John G. Wellstood,	Nathan Clark,	Adelmour W. King
Chas. C. Cunningham,	Peter Poillion, Jr.,	Jas. Wotherspoon,
William Laimbeer, Jr.,	Robert H. Goff,	Chas. H Smith,
Richard Schell,	Abm M Binninger,	D. Colden Ruggles,
William K. Thorn,	George H. Bell,	R. C. Rathbone,
Alex. McKensie,	Daniel T. Rogers,	J. W Rumsey,
Levi Onderdonk,	Elisha Brooks,	John M. Mason,
Joseph H. Jennings,	Edward C. West,	Moses M. Bradley,
	Robert Paton,	

Marcellus Eels, Sec'y. JAMES VAN NORDEN, President.
George B. Deane, Surveyor. my20–1y

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,	Barnet B. Boerum,	J. Schenck Suydam
John J. Hicks,	George Barnes,	William A. Cobb,
Minor H. Keith,	Henry A. Kent,	J. V. Schoonmaker
John DeBevoise,	John L. Everett,	Edward Neville,
Grahams Polley,	Timothy B. Crawford,	John Moore,
Thomas C. Moore,	E. R. Livermore,	Jared Sparks,
Thomas M. Clark,	Jacob B. Boerum,	James L. Morgan,
Joseph Boughton,	James Affleck,	Elisha B. Morrell,
James S Bearns,	James Moore,	A. J. Allaire,
Ralph Pomroy,	John J. Crane,	Samuel C. Barnes,
Edwards W. Fiske,	Geo. W. Prince,	Jeremiah Johnson,
Phillip S. Crook,	M. Kalbfleisch,	Richard Raynor,
Francis B. Spinola.	W. E. Caldwell,	Rollin Sandford.
Jacob D. Fowler.		

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over **$600,000,** after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

This is the Oldest American Mutual Life Insurance Company, and one of the most successful.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,	Sewell Tappan,	Thos. A. Dexter,
Chas. Hubbard,	Wm. B. Reynolds,	A. W. Thaxter, Jr.,
Caleb Reed,	Marshall P. Wilder.	

Benj. F. Stevens, Secretary.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

Edward H. Parker, M. D., 279 Fourth-avenue,
Examining Physician, New York city.
John Hopper, Attorney and Agent for New York. s16-eow6m

PIANOS AND MUSIC.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¾ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23–1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a Michrocordion Piano, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. Warerooms at the Manufactory, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6¼, and 7octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new Grand Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13–1y 441 Broadway.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** Broome street, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24–1y LIGHT, NEWTON & BRADBURYS.

CHURCH, PARLOR, AND CHURCH-BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6¾, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNITT & CO., 361 Broadway.
my20–1y Factory, 311, 313, 315 Rivington street.

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, &c.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the First Premium at the World's Fair, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,
West Troy, Albany Co., N. Y.

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (the first complete Chime ever made in this country) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant. from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a gold medal at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a full chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. Swords & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26–1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2 Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar4–1y HENRY ERBEN, 172 Centre street, N. Y.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

FURNITURE.

NEW LOCATION.—Fitzsimmons' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **435** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30–1y **483** Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marb building opposite the St. Nicholas Hotel. [Sep23–6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a general assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, Refrigerators, Stoves, Kitchen Ranges and Portable Heaters for dwellings, Churches, &c. Also a variety of fancy goods

R. E. PETERSON, } 144 Bowery, N. Y.
mar18-1y W. T. PETERSON }

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30–1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth. 25 cents per box.

Tonic wash for diseased and bleeding gums, 25 cents per bottle.

Reference to several thousand people in New York and vicinity.

sep30–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15–1y GEO. E. MENDUM, 18 Wall street.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Wareroems corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20–1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17–1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3–1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jyl–1y

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.

Hats and Caps made to order.

Furs altered to any shape. au19-1y

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.

N. B Every article made to order, at the shortest notice, and in superior manner.

Gents' Furnishing Goods je3–1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.

Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c

☞ All orders punctually attended to au12–1y

TEA, TEA, TEA.—377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27–1y] JOHN WATSON, Proprietor.

STAINED GLASS FOR CHURCHES, &c., manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19–1y

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.

WM. H. STEPHENS, First Marshal.

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.

GEO. W. WHITE.

A large quantity of Straw Goods of all the latest styles. ap15–1y

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oot7-1y MILLER & WATTSON, Proprietors.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not physically disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1855.

President: Richard Sill, 343 Broadway.
1st Vice President: Charles P Burdett, 47 Fulton street.
2d " " John G. Ambler, M.D., 31 Washington Place.
Corresponding Secretary: O. B. Wilson, 25 Beaver street.
Recording Secretary: Theo. R. McIlwaine, 194 Broadway.
Financial Secretary: A. W. Hoffman, 102 Chambers street.
Treasurer: Charles G. Till, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1853–4.

1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel E. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture. sep16–6m

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27–1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9–6m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23–1y–$

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Fenwicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28–1y 3 Cedar street.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20–1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

IVES HILL,
sep30-1y G. F. BAILEY.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21–6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan*.
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8–1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5–tf

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

For The Churchman.

REACHING THE MASSES.

MR. EDITOR:—The few thoughts I offered on this subject a few weeks since were intended simply as suggestion. It is a satisfaction that they have attracted some attention. In reference to the remarks of an "Itinerant Presbyter," who advises that I go and see what is doing at No. 68 East Broadway, allow me to say that while I am quite alive to the excellence of the work which is being done by the Rev. brother referred to and others, yet I doubt if the feeding of the hungry and clothing the naked is the chief thing involved in "preaching the Gospel to the poor," which, looked at in its original meaning is the same thing as "preaching good tidings unto the meek"—(compare Isaiah lxi 1, and St. Luke vii 22). I would also suggest that the *masses* consist of others beside those who are compelled to be the recipients of public charity, and that the difficulty of reaching them is full as great as of reaching the ignorant and starving.

I do not wish to give countenance to the idea that there is any thing in the ritual or other service of the Church which is repulsive to an uncultivated mind *as such* (regarding the natural man); on the contrary, I think the instances of success of the Episcopal Church among the slaves, as well as the strong attachment of the English peasantry and the European Roman Catholics to ritual worship, is a most convincing argument to the contrary. My position is, that a love for ritual worship, which is almost the same as saying for any worship, is a *spiritual* sentiment which needs to be cultivated, and the more mere intellectual culture there is without spiritual culture, the greater aversion there is to ritual worship. This at least is my experience and the result of extended observation. I doubt not many others will agree with me. Now I think that the Church has a mission to the intelligent and prosperous portion of the community, the mechanics and working-men and traders and farmers, with the females of the same class in society, as well as to the needy and poverty-stricken, and that the spiritual well-being of the former is quite as important as of the latter, while they are, if any thing, harder to be reached. And I maintain that in order to reach them, the Church must adapt herself to their present condition, by preaching to them the Gospel of the kingdom "as they may be able to hear it," at the same time showing forth to them, in services for her faithful children, the true nature of spiritual worship, which they may take a part in, as their spiritual consciousness becomes awakened.

The heathenism is not confined to those who will go where bread and clothing are dispensed (and, by the way, in connecting this with the Sunday Service is there not danger that they will learn to labour for the meat that perisheth, and come because they eat of the loaves and are filled, rather than for the spiritual benefit they are to receive?)—it is extended equally among the well-to-do and respectable. There are the "masses" that need to be reached, and to reach them should be the most anxious desire of the Church.

PHILO-CATHOLICOS.

New York, Feb. 9, 1855.

THE SOLEMN FEAST OF LENT.

Q. What do you mean by the season of Lent?

A. Lent, in the old Saxon signifying the *Spring*, has been applied to the Spring fast, or the time of humiliation observed by Christians before the festival of Easter.

Q. What was the probable origin of this fast?

A. This fast probably, like other Christian observances, is of Jewish origin, corresponding with the preparation of the Jews for the yearly expiation; their humiliation being forty days before the expiation, and ours is forty days before the expiation of the sins of the whole world, by the death of Christ.

Q. Is not this fast of great antiquity?

A. From the very first ages of Christianity, it was customary for Christians to set apart some time for mortification and self-denial, to prepare for the solemn feast of Easter.

Q. Why is this solemn season limited to forty days?

A. The number *forty* was very anciently appropriated to seasons of repentance and humiliation. This was the number of days, during which God covered the earth with the deluge; the number of years in which the children of Israel did penance in the wilderness; the number of days Moses fasted in the mount, and Elijah in the wilderness; the Ninevites had this number of days allowed for their repentance; and our Lord, when he was pleased to fast in the wilderness, observed the same length of time.

Q. Wherein consists the propriety of observing this fast?

A. The duties of humiliation and repentance are of constant obligation, and are the essential and uniform characteristics of the sincere Christian. But there is great propriety in setting apart a season for the more particular and solemn discharge of duties, which otherwise might be entirely forgotten, or only imperfectly and superficially discharged. When the mournful anniversary approaches of the sufferings and death of Christ, it is highly proper that the Church should lay aside the songs of praise and triumph which distinguished the preceding joyful festivals, and in humility and penitance prepare to sympathize in the sorrows of her Lord; it is highly proper that Christians should call to mind the sins which brought their Saviour to the cross, and express their deep sorrow for them by acts of humiliation and self-denial. The solemn and devout exercises of this holy season tend also to strengthen in the soul the sentiments of piety and virtue, and to prepare us for successfully encountering the temptations of the world.

Q. How was the season of Lent observed by the primitive Christians?

A. This season of humiliation was observed by the primitive Christians with the most rigid strictness. No marriages were allowed. Their festivals were transferred from the ordinary week days to Sunday or Saturday; which last day, among the Eastern Christians, was a festival like Sunday. Except on these two days, the Eucharist was not consecrated during Lent; that being an act more suitable to festivals than fasts. The primitive Christians, during this season, exhibited every external mark of deep penitence and sorrow, particularly abstinence and fasting. They extended the fasting, on every day in Lent, beyond the hour of three in the afternoon, at which time other fasts ended, to the evening.

Q. How should devout Christians spend their time during this season of Lent?

A. With a design to punish ourselves for our past transgressions, and to express our sorrow for them, we should practice the duties of abstinence and fasting, according to the circumstance of our health, and our outward condition in the world. Our external behaviour should correspond with the humiliation and seriousness we now profess. Public assemblies for pleasure and diversion should therefore now be avoided, and the festivities of social intercourse in some degree abated. The public services of the Church should be regularly and reverently attended; and we should devote a more than usual portion of our time to religious retirement; to self-examination, penitence, and prayer; to acts of charity and mercy; especially to devout and serious meditation on religious subjects.

Q. Explain the duty of religious meditation.

A. The duty of religious meditation consists in such a serious application of the mind to any Christian doctrine or virtue, as will dispose firmly to believe and embrace it, or earnestly and vigorously to endeavour to acquire it.

Q. How ought we to prepare ourselves for the exercise of this duty?

A. Before we enter on this duty, we should impress upon our minds a lively sense of the holy presence and inspection of God; that we are unworthy, on account of our sins, to present ourselves before Him; and that we are incapable without his assistance, to think any thing that is good. Adoring his infinite majesty with profound reverence, we should humbly beseech him to enlighten our understandings, to discern the nature and excellence of the divine truths and duties that are to be the subjects of our meditations, and to incline our wills to embrace and choose them.

Q. In what manner ought we to conclude the duty of religious meditation?

A. We should conclude the exercise of this duty, by earnestly beseeching God to affect our minds with a constant sense of our obligations to him; that he would enable us to perform those resolutions which we may have made of advancing in piety and virtue; that he would not leave us to ourselves, but would so assist us with his grace, that we may persevere in his love and service to the end of our lives.

Q. What are the advantages that result from the exercise of holy meditation?

A. Religious meditation will have a powerful influence on our hearts and life, and is admirably calculated to quicken our progress in all the graces of God's Holy Spirit. It will illuminate our understandings with the knowledge of our duty, and store our memories with the most powerful reasons to excite us to the performance of it. It will quicken the sensibility of conscience, and powerfully urge its remonstrances. It will tend to increase the reverence and ardour of our supplications to God, by impressing us with his greatness, and our unworthiness. It will habituate our minds to spiritual objects, and raise them above the perishing things of this life. It will strengthen our holy purposes, arm us against temptation, and inflame our souls with earnest desires to obtain the favour of God, as our supreme and satisfying good.—*Bishop Hobart's Companion to the Festivals and Fasts.*

WHAT IS OUR OWN?—Ask the first passer-by, provided he be of the country, to whom that fine acacia belongs? He will answer you without hesitation, "That acacia belongs to M. Stephen." In fact, I have agreements, in due form, that this acacia is mine. Now, is not this a cruel sarcasm? This tree is more than a hundred years old, and has preserved all its vigour and its youth; while I—I am thirty-six years of age, or rather, there are already of the mysterious number of years which have been granted to me, or inflicted upon me, thirty-six which I have spent, and which I no longer have. I have already begun to die; I have lost two teeth; and lengthened vigils fatigue me. This tree has seen three generations born and die beneath its shade; if I become very aged, if I escape accidents and diseases, if I die from having lived, I shall see it flourish thirty times more; and then, some of the children who are now playing at marbles, and whom we are teaching Latin in spite of themselves, whom we now coax with sugared bread and butter, but who will then be men, will shut me up in a deal box, and place me by the side of others under the earth, in order to make more room for those who are upon it, until another generation, which they have brought up for that purpose, shall squeeze them into similar boxes, and place them beside us.

And I call this tree mine! Ten more generations will live and die beneath its shade; and yet I call this tree mine. And I can neither reach nor see that nest which a bird has built upon one of its highest branches. I call this tree mine, and I cannot gather one of its blossoms; and yet I call this tree mine!

Mine!

There is scarcely anything which I call mine which will not last much longer than I shall: there is not a single button of my gaiters that is not destined to survive me many years.

What a strange thing is this property of which men are so envious! When I had nothing of my own, I had forests, and meadows, and the sea, and the sky with all its stars; since I purchased this old house and this garden, I have no longer anything but this house and this garden. Property is a contract by which you renounce everything that is not contained within four certain walls.—*A Tour round my Garden—From the French of Alphonse Karr.*

Every day is a little life, and our whole life is but a day repeated. Whence it is that old Jacob numbers his life by days, and Moses desires to be taught this point of holy arithmetic, to number, not his years, but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate.—*Bishop Hall.*

DIED.

At the M'Lean Asylum, in Somerville, Mass., Feb. 8th, Mr. EDWARD RENOUF, aged 73.

In Williamsburgh, Jan 30th, at the residence of his son-in-law, the Rev. Samuel M. Haskins, the Hon. HERMON KNICKERBACKER of Schaghticoke, age 76 years.

In Williamsburgh, Jan. 13th, of a lingering disease following an attack of Typhus fever, MARY ANN, wife of Mr. George Fleeman, in the 32d year of her age.

The subject of the above notice is deemed worthy of more than ordinary mention, as a striking example of the "power of godliness and patience in tribulation." The loss of so worthy and valuable a member of her social circle, is deep and irreparable; yet the sorrow is mitigated by the evidence of her perfect preparedness for her change; and her eminent piety and advice, while it is cherished as a rich legacy by her immediate friends, we trust may be emulated by all, and, as to her, be their support as they are called to drink of the cup of sorrow, and at last pass through the vale of death.

This pious member of Christ's Body, having just arrived at the prime of womanhood, in the enjoyment of most of the comforts of life, and surrounded by four promising little children, was flattered by the prospect of a season of domestic enjoyment and usefulness. But ah, how little do we know of the even early future! Sickness and withering disease invaded her household, and for six weary months did the nurse-lamp keep its night-long vigils over the bed of suffering, and death. Lately she saw carried from her door the remains of her mother and only brother, and when called to lay down her own fevered head she uttered no complaint, but bore all with great patience, suppressing her own feelings of sorrow and pain, and answering the suggestions of sympathizing friends with the words of her favourite hymn,

> "Judge not the Lord by feeble sense,
> But trust Him for His grace—
> Behind a frowning providence
> He hides a smiling face."

Her illness was of fourteen weeks duration, yet the pain of her suffering body, though literally lacerated by constant confinement to the bed, was impotent to veil from her spiritual eye the many mercies of God; and especially did she rejoice that her reason, which raging fever for a time obscured, had been restored to her. Her whole life had been eminently pure and devout; yet she felt deeply the burden of sin, and in humble penitence sought and, we trust, obtained their forgiveness, through her firm faith in the blood of the Blessed Redeemer. Within a few hours of her departure, after she had become so weak as to be hardly able to speak, as if by special strength, she sung clearly to the tune *Nuremburg* a stanza of our divine hymn,

> "Rock of ages, cleft for me,
> Let me hide myself in thee," &c.

After she was supposed to have been dying, she revived and said she believed "God was about to take her to Himself," and her attendant friends were deeply interested and astonished at the clearness and rapidity with which she expressed her mind concerning her children, her absent husband, her other friends, and her personal effects. Her dear children, all under seven years, and one under ten months, she requested to be brought to her bedside, and having embraced them, with apparent cheerfulness she committed them to other hands, remarking that she "had given them each to the Lord, and He will surely take care of them," at the same time begging of their god-parents, one of whom was privileged to be present, to "see that they were 'brought up in the nurture and admonition of the Lord.'" Many of her old and intimate friends were mentioned by her, for whom she left messages of affectionate warning, and especially concerning her absent husband will her words of earnest burning eloquence vibrate long in the ears of those friends who were so fortunate as to be witnesses.

Soon after the commendatory offices of the Church by her faithful minister, she folded her hands on her breast like the penitent Publican of old, and in his own words breathed out her life uttering audibly "God be merciful to me a sinner."

Thus, "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable religious and holy hope, in favour with God, and in perfect charity with all the world," did this saintly woman pass from her stage of suffering to a reward of eternal felicity, on which sad, and at the same time pleasing, event came most emphatically to the mind and heart of the writer,—"Let me die the death of the righteous, and let my last end be like hers."

W. H. ——

At Wilmington, N. C., Feb. 5, ANNIE, aged six years and ten months, youngest daughter of Dr. and Mrs. A. J. DeRosset, Jr.

> "Beneath the stone, in sweet repose,
> Is laid a mother's dearest pride;
> A flower that scarce had waked to life,
> And light, and beauty, ere it died.
>
> "God in his wisdom has recalled
> The precious boon His love has given;
> And though the casket moulders here,
> The germ is sparkling now in Heaven."

At a meeting held in St. Luke's Church, there were present the Right Rev. Samuel A. McCoskry, D.D., D.C.L., the Rev. F. H. Cunning, D.D., the Rev. D. T. Grinnell, the Rev. D. Brayton Lyon, and the Rev. Henry N. Strong. The Bishop took the chair, when, on motion of the Rev. F. H. Cunning, D.D., the following preamble and resolutions were unanimously adopted:

Whereas, It hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, the Rev. CHARLES C. TAYLOR, therefore,

Resolved, That in this dispensation we have sustained the loss of a brother, most beloved, a person laborious, indefatigable, and faithful, "in season and out of season," a minister of the Gospel, pure-minded and single-hearted, a champion of Evangelical truth and Apostolical order, as maintained in our Church, able, fearless and eloquent. And, while we bow in submission to this severe chastisement of our Heavenly Father, we trust the solemn event may be sanctified to our greater fidelity in the work of our Divine Master.

Resolved, That our heartfelt condolence be, and is hereby tendered to the wife and family of the deceased, and also to the Vestry and Congregation of St. Luke's Church, in the bereavement they have sustained.

Resolved, That a copy of these proceedings be sent to Mrs. Taylor, the Vestry, and also for publication, to *The Churchman, Church Journal, Banner of the Cross, Christian Witness*, and *Gospel Messenger.* HENRY N. STRONG, Secretary.

Kalamazoo, Mich., Feb. 4, 1855.

Congregational Singing.

Why not, then, upon earth, so arrange our public and social worship that all shall be able to join in it here, at least so far as praise is concerned, and with their own voices render homage to God? If it is said that all cannot sing, and that the only effect of expecting all to do so would be to introduce disharmony, and a confused and unedifying tumult, into the sanctuary, we reply that according to the latest theory of the matter all can be *taught* to sing, at least when a beginning is made with them in childhood; and that if this be true, as we believe it to be, a general and simultaneous effort now made in families, schools, and churches, over the land, would come to such results in half a generation that our churches would be filled, before that time had passed, with crowds of those who would delight to make melody with their voices as well as in their hearts unto God. It would be necessary, of course, to expel a great deal of the trashy, flashy, and fiddle-de-dee music which has lately been elevated by the compilers of tune-books from the road-side or the drinking-shop, and made to enter with its frisky frivolity, barely baptized by a dedication to some eminent choir, into the holy places of the Most High. But this would be an immediate and immense gain to taste and propriety, as well as to religion; and there is no other possible reform to which the great mass of pious and sensible persons in all our congregations would more heartily and hastily respond Amen. No rubric would be needful to secure *that* response, or to tell where it ought appropriately to come in. To revert to the older and more venerated tunes, especially to the grand and solemn choral tunes, some of which have been sung already for generations, and have gathered the most precious retinue of associations as they have come to us through the past—all of which are suited, intrinsically, to the general and easy use of a congregation—this would be like that reform in architecture which is now going back from the flaming structures of wood and white plaster that have put the sun's eyes out on so many hill-tops, to the more solid edifices of stone or of brick, with their more subdued tints, and their more just proportions, which are fast superseding these. The refinement, the intelligence, as well as the moral and religious tone of congregations familiarized to such new influences, will be immensely advanced.

Or, if it be still said that even such choral tunes can not be sung by the congregation without a system of practical exercises so protracted and extensive as to be really impracticable,—which is sometimes alleged, but which is not at all true,—then we say boldly, admitting this to be true, 'If you *cannot* sing even Old Hundred or St. Martin without confusion, throw aside the note-book, and READ the Psalms together, in their primitive form.' Certainly any congregation can do this; and the reading of these Psalms, by young and old, with animated hearts and harmonious voices, would be to us a far more useful and quickening service than the performance of the music by a hired quartette, or one of those titillating airs upon the organ that make the younger half of the congregation march out of church with the impulse to dance alive and urgent in every fibre of their frames.

But so extreme a measure as this banishing of all tunes from the worship of the sanctuary, could never be necessary. In every congregation, the humblest and most illiterate men, and their families, can be taught to sing to God; as every one knows who has heard the wild, irreguler, but unanimous and highly effective singing of Methodist Camp-meetings. And when the tunes used were usually the slow, majestic, and simple chorals, which make their appeal to the heart of the race, the subject would soon, by practice and patience, be relieved of all difficulty. The choir might be retained 'to lead and assist,' according to the old form of expression, in this part of the worship, or sometimes, even, to sing by themselves a hymn which is *im*pressive of some truth or precept, rather than *ex*pressive of a general sentiment. And the organ, of course, should be retained, to give rhythm, regularity, and richness of harmony to the popular song. But the present practice of fashionable congregations, to employ distinguished opera singers to accomplish this part of their religion for them, would be laid away among the cast-off follies of a former generation. We are most heartily, heart and hand and voice, united with the movement for the general and fixed establishment of Congregational Singing in the public worship of the churches. And we are just as certain that it is practicable and easy, if men will only agree to try it, and to remember that musical sensibility is not the the first thing to be consulted in such music, but the demand of a true and elevated sense of the greatness of God and of the duty we owe to Him, as we are that all usually well-constituted persons have ears and tongues. The difficulties that appal men in regard to this from the distance, are mere imaginary spectres, that fly when one comes near them.—*Independent.*

CLERICAL CHANGES.

The Rev. Henry C. Stowell, having resigned his parish at Logansport, Indiana, and, by the advice and consent of his Bishop, accepted a call to St. Mark's Church, Lima, Lagrange county, Indiana, requests his letters and papers addressed accordingly.

NOTICES.

Second Series of Sermons.—The third sermon will be preached on Sunday evening (February 18), in St. Stephen's Church, by the Rev. J. H. HOBART. Subject—Charity, as the animating principle of Repentance. Service at 7½ o'clock.

The Clergy and the Mayors.

At a meeting of the Clergy of the Protestant Episcopal Church in the Eastern District of the City of Brooklyn (late Williamsburgh and Bushwick), on Wednesday evening the 7th inst, for the purpose of expressing their views in reference to the action of the Mayors of Brooklyn and New York in suppressing the Sunday traffic, the following Preamble and Resolutions were offered, and on motion unanimously adopted:

Whereas we regard with lively pleasure and warm sympathy the efforts of our City Magistrates to enforce the proper observance of the Sunday laws, therefore

Resolved, That these measures call for the earnest support of the Christian Community.

Resolved, That we, the Clergy of the Protestant Episcopal Church, in the Eastern district of the city of Brooklyn, do heartily sympathize with and co-operate in these efforts; and that we will, by Divine permission, on Sunday morning next, February the 11th, preach to our respective congregations upon the due observance of the Lord's Day.

On motion these Resolutions were ordered to be published, and copies of the same duly authenticated, to be transmitted to the Mayors of Brooklyn and New York.

[Signed] H. FLOY ROBERTS, Chairman.

S. W. SAYRES, Secretary.

The Church for Deaf Mutes.

Among the numerous objects, which are presented to the notice of Churchmen, it is hoped that St. Ann's Church for Deaf Mutes will not be forgotten; as everything in relation to its progress thus far indicates ultimate success. As a regular organized parish, temporarily occupying the small Chapel of the University, it is gaining strength, and doing all that its present means will allow, for the benefit of the Deaf Mute residents of this City and vicinity. Last Summer four eligible lots on the South side of 26th street, between the 6th and 7th Avenues, were purchased for the Church at the price of $16,500. A payment of $9,500 has been made, leaving $7000 on bond and mortgage. It is most desirable that this latter sum should soon be raised, so that a more powerful appeal may be put forth, for funds to erect the propsed Church. The friends of this enterprise expect in process of time, to place upon these lots not only the Church building, but a lecture-room and home for sick or aged Deaf Mutes. When it is considered that this movement has reference to the interests of a peculiar portion of the Community, which in a few years will be numbered by hundreds—(there are 1200 educated Deaf Mutes in the City of London)—it will be seen at once that it was expedient to purchase a commodious site. It is earnestly to be wished that the friends of these Children of silence, not only in the City but throughout the Country, will contribute liberally to this undertaking, so that he who has devoted himself to it, determined if possible, to succeed, may have the satisfaction of beholding his cherished plans assuming the appearance of fixed realities.

Notice to Singers.—A newly organized parish is in want of a few voices for the different parts. Though no compensation can be given at present, it is hoped that there may be those who will consider the pleasure of singing a sufficient return. The service requires attendance during the forenoon only, with an occasional exception. Address G, Box 3815, Post Office, New York.

Church of St. John Baptist, on Lexington Avenue, corner of Thirty-fifth street.—The Sunday afternoon services in this Church are for the present discontinued. An Evening service will be held every Sunday, commencing at 7 o'clock. ja 20 4t

ACKNOWLEDGMENTS.

Free Church of the Good Shepherd.

FREE MEALS DAILY.—Received through Messrs Stanford & Swords, and others, by D. L. E., $15; Anon. $3; G., $10; T. R. I., $2; E. A. N., $12; X, $20; Friend, $10; Miss M. $2; Mr. H, 4; Mr. F., $2; C. L. S., $20.

Food, clothes, lodging, and relief in families, have by these means been furnished to great numbers, many of whom apparently would otherwise have perished. Many attend the Sunday School and Church, and show by their improved manners and appearance, that permanent benefit may be hoped for.

R. HOYT, No. 68 East Broadway.

The undersigned gratefully acknowledges the receipt of the following offerings, viz:

$33 46 from the Parish and Sunday School of Christ Church, Poughkeepsie, New York, per Rev. Samuel Buel, Rector; $5 from a Churchman of Maryland, per Samuel J. Donaldson, Esq.; and per Thomas N. Stanford, Esq., $40 from the Ladies Missionary Association of St. Luke's Church, Germantown, Pa., for the education of two Indian children; $50 from Mrs. Mary Pickens, of Greensboro', Alabama; $5 from Miss Cooke, of St. Luke's, Catskill; $25 from Christ Church, Elizabeth City, N. C.; $21 17 from Trinity Church, Cleveland, Ohio, for Minnesota; $9 from Sunday School of St. Paul's, Palmyra, Western New York, for the Episcopal Fund of Minnesota.

J. LLOYD BRECK, for the Chippeway Mission.

Chippeway Mission House, Minnesota Territory, Jan. 23, 1855.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor, some of which were specially designated for the "daughter of a clergyman," whose trying and destitute condition was alluded to last week.

By a lady of Ascension Church, $2; A. M. R., $3; a member of St. John's Chapel, $7 50, and two bundles of clothing; a "let clergyman," $2; F., a bundle of clothing; from Messrs. Stanford & Swords, by E. A.N., $12; T. K., Cooperstown, $10; J. Watts Depeyster, Esq., $5; a Friend, $2 50

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. LOT JONES, 77 Second Avenue.

February 13, 1855.

The Poor.

The subscriber, Rector of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

By Messrs. Stanford & Swords, from a lady of the Church of the Ascension, $2; E. A. N., $12; X., $20; —, $5.

Further donations are respectfully solicited. They may be left with Messrs. Stanford & Swords, 637 Broadway, or at 172 Broome street.

February 13, 1855. BENJAMIN EVANS, 172 Broome street.

New York Bible and Common Prayer-Book Society.

St. Paul's Church, Newark, Rev. H. Goodwin, $5; Mrs. Pynchon, Great Barrington, Mass., donation, $1; Wm. P. Lee, $2; Henry E. Pierrepont, $2; George Coggill, subscribers, $2.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

The Treasurer of the Missionary Committee of the Diocese of New York acknowledges the receipt of the following sums since the 13th of January:

St. John's Church, Fort Hamilton, Rev. M. Scofield, Rector	$18 83
Trinity, Ulster, Rev. E. A. Nichols, Rector	11 21
St. Ann's, Morrisiania, Rev. I. P. Hammond, Rector	18 00
Du St. Esprit, New York, Rev. A. Verren, Rector	4 00
Calvary, Burnt Hills, Rev. E. Davis, Rector	10 00
St. Paul's, Albany, Rev. A. Starkey, Rector	40 00
St. Luke's, Mechanicsville, G. Milliken, Esq., Treasurer	5 00
Do. do. do. do	3 00
Trinity, Fishkill, Rev. M. Livingston	10 00
Trinity, West Troy, Rev. P. K. Cady, Rector	24 10
St. John's, Champlain, Rev. O. H. Staples, Rector	3 28
St. Paul's, Waddington, Rev. L. A. Barron	5 00
Holy Cross, Troy, Rev. J. I. Tucker, Rector	30 00
St. Paul's, Poughkeepsie, Rev. A. D. Fraser, Rector	12 28

JAMES VAN NORDEN, Treasurer,
Corner of Nassau and Cedar streets.

Protestant Episcopal Tract Society.

St. Paul's Church, Poughkeepsie, Rev. A. D. Fraser, $6 67; Rev. Wm. Berrian, D.D., $2; Wm. P. Lee, $2; Henry E. Pierrepont, $2; George Coggill, subscriber, $1.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Free Church of the Holy Martyrs.

The subscriber gratefully acknowledges the following donations for the poor:

Through Stanford & Swords, from a Dorcus Society, by Mrs. Donnelly, a large parcel of clothing; valuable clothing by Mrs. Thurston and Mrs. Barrington; X, $20.

Further aid is much needed, and may be left with Stanford & Swords, 637 Broadway, or with

JAMES MILLETT, 308 Broome street.

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Jan. 20, 1855. 3m

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Matthew Hale's Exposition of the Church Catechism; 2 vols., London, 1732.
The Works of the Most Rev. Dr. Edward Synge, late Archbishop of Tuam, in Ireland; 4 vols., 12mo., Rivington, 1759.
Bishop Andrew's Nineteen Sermons concerning prayer; London, 1833.
Annotations on The Pentateuch, The Psalms of David, and The Songs of Solomon, by Henry Ainsworth; 2 vols., 8vo.
An Examination of the Four Evangelists, by the Rules of Evidence Administered in Courts of Justice, with an account of the Trial of Jesus, by Simon Greenleaf, LL.D.; London, 1847.
Sermons by the Reverend and Learned Dr. John Gale; London, 4 vols.
An Exposition of the Thirty-nine Articles of the Church of England, written by Gilbert, Bishop of Sarum.
The Connection between the Sacred Writings and Literature of Jewish and Heathen Authors, principally with a view to evidence in Confirmation of the Truth of Revealed Religion, by Robert Gray, D.D., Prebendary of Durham, &c.; Rivington, 1819, 2 vols.
The Works of Vicesimus Knox, D.D; 7 vols., 8vo., London.
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Instructions for the use of Candidates for Holy Orders, and of the Parochial Clergy, with Acts of Parliament, and forms to be used in various Ecclesiastical and Secular affairs of the Church, by Christopher Hodgson, M.A., Secretary to His Grace the Archbishop of Canterbury; sixth edition; Rivington.

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For The Churchman.

REACHING THE MASSES.

Mr. Editor:—The few thoughts I offered on this subject a few weeks since were intended simply as suggestion. It is a satisfaction that they have attracted some attention. In reference to the remarks of an "Itinerant Presbyter," who advises that I go and see what is doing at No. 68 East Broadway, allow me to say that while I am quite alive to the excellence of the work which is being done by the Rev. brother referred to and others, yet I doubt if the feeding of the hungry and clothing the naked is the chief thing involved in "preaching the Gospel to the poor," which, looked at in its original meaning is the same thing as "preaching good tidings unto the meek"—(compare Isaiah lxi 1, and St. Luke vii 22). I would also suggest that the *masses* consist of others beside those who are compelled to be the recipients of public charity, and that the difficulty of reaching them is full as great as of reaching the ignorant and starving.

I do not wish to give countenance to the idea that there is any thing in the ritual or other service of the Church which is repulsive to an uncultivated mind *as such* (regarding the natural man); on the contrary, I think the instances of success of the Episcopal Church among the slaves, as well as the strong attachment of the English peasantry and the European Roman Catholics to ritual worship, is a most convincing argument to the contrary. My position is, that a love for ritual worship, which is almost the same as saying for any worship, is a *spiritual* sentiment which needs to be cultivated, and the more mere intellectual culture there is without spiritual culture, the greater aversion there is to ritual worship. This at least is my experience and the result of extended observation. I doubt not many others will agree with me. Now I think that the Church has a mission to the intelligent and prosperous portion of the community, the mechanics and working-men and traders and farmers, with the females of the same class in society, as well as to the needy and poverty-stricken, and that the spiritual well-being of the former is quite as important as of the latter, while they are, if any thing, harder to be reached. And I maintain that in order to reach them, the Church must adapt herself to their present condition, by preaching to them the Gospel of the kingdom "as they may be able to hear it," at the same time showing forth to them, in services for her faithful children, the true nature of spiritual worship, which they may take a part in, as their spiritual consciousness becomes awakened.

The heathenism is not confined to those who will go where bread and clothing are dispensed (and, by the way, in connecting this with the Sunday Service is there not danger that they will learn to labour for the meat that perisheth, and come because they eat of the loaves and are filled, rather than for the spiritual benefit they are to receive?)—it is extended equally among the well-to-do and respectable. There are the "masses" that need to be reached, and to reach them should be the most anxious desire of the Church.

PHILO-CATHOLICOS.

New York, Feb. 9, 1855.

THE SOLEMN FEAST OF LENT.

Q. What do you mean by the season of Lent?

A. Lent, in the old Saxon signifying the *Spring*, has been applied to the Spring fast, or the time of humiliation observed by Christians before the festival of Easter.

Q. What was the probable origin of this fast?

A. This fast probably, like other Christian observances, is of Jewish origin, corresponding with the preparation of the Jews for the yearly expiation; their humiliation being forty days before the expiation, and ours is forty days before the expiation of the sins of the whole world, by the death of Christ.

Q. Is not this fast of great antiquity?

A. From the very first ages of Christianity, it was customary for Christians to set apart some time for mortification and self-denial, to prepare for the solemn feast of Easter.

Q. Why is this solemn season limited to forty days?

A. The number *forty* was very anciently appropriated to seasons of repentance and humiliation. This was the number of days, during which God covered the earth with the deluge; the number of years in which the children of Israel did penance in the wilderness; the number of days Moses fasted in the mount, and Elijah in the wilderness; the Ninevites had this number of days allowed for their repentance; and our Lord, when he was pleased to fast in the wilderness, observed the same length of time.

Q. Wherein consists the propriety of observing this fast?

A. The duties of humiliation and repentance are of constant obligation, and are the essential and uniform characteristics of the sincere Christian. But there is great propriety in setting apart a season for the more particular and solemn discharge of duties, which otherwise might be entirely forgotten, or only imperfectly and superficially discharged. When the mournful anniversary approaches of the sufferings and death of Christ, it is highly proper that the Church should lay aside the songs of praise and triumph which distinguished the preceding joyful festivals, and in humility and penitance prepare to sympathize in the sorrows of her Lord; it is highly proper that Christians should call to mind the sins which brought their Saviour to the cross, and express their deep sorrow for them by acts of humiliation and self-denial. The solemn and devout exercises of this holy season tend also to strengthen in the soul the sentiments of piety and virtue, and to prepare us for successfully encountering the temptations of the world.

Q. How was the season of Lent observed by the primitive Christians?

A. This season of humiliation was observed by the primitive Christians with the most rigid strictness. No marriages were allowed. Their festivals were transferred from the ordinary week days to Sunday or Saturday; which last day, among the Eastern Christians, was a festival like Sunday. Except on these two days, the Eucharist was not consecrated during Lent; that being an act more suitable to festivals than fasts. The primitive Christians, during this season, exhibited every external mark of deep penitence and sorrow, particularly abstinence and fasting. They extended the fasting, on every day in Lent, beyond the hour of three in the afternoon, at which time other fasts ended, to the evening.

Q. How should devout Christians spend their time during this season of Lent?

A. With a design to punish ourselves for our past transgressions, and to express our sorrow for them, we should practice the duties of abstinence and fasting, according to the circumstance of our health, and our outward condition in the world. Our external behaviour should correspond with the humiliation and seriousness we now profess. Public assemblies for pleasure and diversion should therefore now be avoided, and the festivities of social intercourse in some degree abated. The public services of the Church should be regularly and reverently attended; and we should devote a more than usual portion of our time to religious retirement; to self-examination, penitence, and prayer; to acts of charity and mercy; especially to devout and serious meditation on religious subjects.

Q. Explain the duty of religious meditation.

A. The duty of religious meditation consists in such a serious application of the mind to any Christian doctrine or virtue, as will dispose firmly to believe and embrace it, or earnestly and vigorously to endeavour to acquire it.

Q. How ought we to prepare ourselves for the exercise of this duty?

A. Before we enter on this duty, we should impress upon our minds a lively sense of the holy presence and inspection of God; that we are unworthy, on account of our sins, to present ourselves before Him; and that we are incapable without his assistance, to think any thing that is good. Adoring his infinite majesty with profound reverence, we should humbly beseech him to enlighten our understandings, to discern the nature and excellence of the divine truths and duties that are to be the subjects of our meditations, and to incline our wills to embrace and choose them.

Q. In what manner ought we to conclude the duty of religious meditation?

A. We should conclude the exercise of this duty, by earnestly beseeching God to affect our minds with a constant sense of our obligations to him; that he would enable us to perform those resolutions which we may have made of advancing in piety and virtue; that he would not leave us to ourselves, but would so assist us with his grace, that we may persevere in his love and service to the end of our lives.

Q. What are the advantages that result from the exercise of holy meditation?

A. Religious meditation will have a powerful influence on our hearts and life, and is admirably calculated to quicken our progress in all the graces of God's Holy Spirit. It will illuminate our understandings with the knowledge of our duty, and store our memories with the most powerful reasons to excite us to the performance of it. It will quicken the sensibility of conscience, and powerfully urge its remonstrances. It will tend to increase the reverence and ardour of our supplications to God, by impressing us with his greatness, and our unworthiness. It will habituate our minds to spiritual objects, and raise them above the perishing things of this life. It will strengthen our holy purposes, arm us against temptation, and inflame our souls with earnest desires to obtain the favour of God, as our supreme and satisfying good.—*Bishop Hobart's Companion to the Festivals and Fasts.*

What is Our Own?—Ask the first passer-by, provided he be of the country, to whom that fine acacia belongs? He will answer you without hesitation, "That acacia belongs to M. Stephen." In fact, I have agreements, in due form, that this acacia is mine. Now, is not this a cruel sarcasm? This tree is more than a hundred years old, and has preserved all its vigour and its youth; while I—I am thirty-six years of age, or rather, there are already of the mysterious number of years which have been granted to me, or inflicted upon me, thirty-six which I have spent, and which I no longer have. I have already begun to die; I have lost two teeth; and lengthened vigils fatigue me. This tree has seen three generations born and die beneath its shade; if I become very aged, if I escape accidents and diseases, if I die from having lived, I shall see it flourish thirty times more; and then, some of the children who are now playing at marbles, and whom we are teaching Latin in spite of themselves, whom we now coax with sugared bread and butter, but who will then be men, will shut me up in a deal box, and place me by the side of others under the earth, in order to make more room for those who are upon it, until another generation, which they have brought up for that purpose, shall squeeze them into similar boxes, and place them beside us.

And I call this tree mine! Ten more generations will live and die beneath its shade; and yet I call this tree mine. And I can neither reach nor see that nest which a bird has built upon one of its highest branches. I call this tree mine, and I cannot gather one of its blossoms; and yet I call this tree mine!

Mine!

There is scarcely anything which I call mine which will not last much longer than I shall: there is not a single button of my gaiters that is not destined to survive me many years.

What a strange thing is this property of which men are so envious! When I had nothing of my own, I had forests, and meadows, and the sea, and the sky with all its stars; since I purchased this old house and this garden, I have no longer anything but this house and this garden. Property is a contract by which you renounce everything that is not contained within four certain walls.—*A Tour round my Garden—From the French of Alphonse Karr.*

Every day is a little life, and our whole life is but a day repeated. Whence it is that old Jacob numbers his life by days, and Moses desires to be taught this point of holy arithmetic, to number, not his years, but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate.—*Bishop Hall.*

DIED.

At the M'Lean Asylum, in Somerville, Mass., Feb. 8th, Mr. Edward Renouf, aged 73.

In Williamsburgh, Jan 30th, at the residence of his son-in-law, the Rev. Samuel M. Haskins, the Hon. Hermon Knickerbacker of Schaghticoke, age 76 years.

In Williamsburgh, Jan. 13th, of a lingering disease following an attack of Typhus fever, Mary Ann, wife of Mr. George Fleeman, in the 32d year of her age.

The subject of the above notice is deemed worthy of more than ordinary mention, as a striking example of the "power of godliness and patience in tribulation." The loss of so worthy and valuable a member of her social circle, is deep and irreparable; yet the sorrow is mitigated by the evidence of her perfect preparedness for her change; and her eminent piety and advice, while it is cherished as a rich legacy by her immediate friends, we trust may be emulated by all, and as to her, be their support as they are called to drink of the cup of sorrow, and at last pass through the vale of death.

This pious member of Christ's Body, having just arrived at the prime of womanhood, in the enjoyment of most of the comforts of life, and surrounded by four promising little children, was flattered by the prospect of a season of domestic enjoyment and usefulness. But ah, how little do we know of the even early future! Sickness and withering disease invaded her household, and for six weary months did the nurse-lamp keep its night-long vigils over the bed of suffering, and death. Lately she saw carried from her door the remains of her mother and only brother, and when called to lay down her own fevered head she uttered no complaint, but bore all with great patience, suppressing her own feelings of sorrow and pain, and answering the suggestions of sympathizing friends with the words of her favourite hymn,

> "Judge not the Lord by feeble sense,
> But trust Him for His grace—
> Behind a frowning providence
> He hides a smiling face."

Her illness was of fourteen weeks duration, yet the pain of her suffering body, though literally lacerated by constant confinement to the bed, was impotent to veil from her spiritual eye the many mercies of God; and especially did she rejoice that her reason, which raging fever for a time obscured, had been restored to her. Her whole life had been eminently pure and devout; yet she felt deeply the burden of sin, and in humble penitence sought and, we trust, obtained their forgiveness, through her firm faith in the blood of the Blessed Redeemer. Within a few hours of her departure, after she had become so weak as to be hardly able to speak, as if by special strength, she sung clearly to the tune *Nuremburg* a stanza of our divine hymn,

> "Rock of ages, cleft for me,
> Let me hide myself in thee," &c.

After she was supposed to have been dying, she revived and said she believed "God was about to take her to Himself," and her attendant friends were deeply interested and astonished at the clearness and rapidity with which she expressed her mind concerning her children, her absent husband, her other friends, and her personal effects. Her dear children, all under seven years, and one under ten months, she requested to be brought to her bedside, and having embraced them, with apparent cheerfulness she committed them to other hands, remarking that she "had given them each to the Lord, and He will surely take care of them," at the same time begging of their god-parents, one of whom was privileged to be present, to "see that they were 'brought up in the nurture and admonition of the Lord.'" Many of her old and intimate friends were mentioned by her, for whom she left messages of affectionate warning, and especially concerning her absent husband will her words of earnest burning eloquence vibrate long in the ears of those friends who were so fortunate as to be witnesses.

Soon after the commendatory offices of the Church by her faithful minister, she folded her hands on her breast like the penitent Publican of old, and in his own words breathed out her life uttering audibly "God be merciful to me a sinner."

Thus, "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable religious and holy hope, in favour with God, and in perfect charity with all the world," did this saintly woman pass from her stage of suffering to a reward of eternal felicity, on which sad, and at the same time pleasing, event came most emphatically to the mind and heart of the writer,—"Let me die the death of the righteous, and let my last end be like hers."

W. H.

At Wilmington, N. C., Feb. 5, Annie, aged six years and ten months, youngest daughter of Dr. and Mrs. A. J. DeRosset, Jr.

> "Beneath the stone, in sweet repose,
> Is laid a mother's dearest pride;
> A flower that scarce had waked to life,
> And light, and beauty, ere it died.
>
> "God in his wisdom has recalled
> The precious boon His love has given;
> And though the casket moulders here,
> The germ is sparkling now in Heaven."

At a meeting held in St. Luke's Church, there were present the Right Rev. Samuel A. McCoskry, D.D., D.C.L., the Rev. F. H. Cunning, D.D., the Rev. D. T. Grinnell, the Rev. D. Brayton Lyon, and the Rev. Henry N. Strong. The Bishop took the chair, when, on motion of the Rev. F. H. Cunning, D.D., the following preamble and resolutions were unanimously adopted:

Whereas, It hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, the Rev. Charles C. Taylor, therefore,

Resolved, That in this dispensation we have sustained the loss of a brother, most beloved, a person laborious, indefatigable, and faithful, "in season and out of season," a minister of the Gospel, pure-minded and single-hearted, a champion of Evangelical truth and Apostolical order, as maintained in our Church, able, fearless and eloquent. And, while we bow in submission to this severe chastisement of our Heavenly Father, we trust the solemn event may be sanctified to our greater fidelity in the work of our Divine Master.

Resolved, That our heartfelt condolence be, and is hereby tendered to the wife and family of the deceased, and also to the Vestry and Congregation of St. Luke's Church, in the bereavement they have sustained.

Resolved, That a copy of these proceedings be sent to Mrs. Taylor, the Vestry, and also for publication, to *The Churchman, Church Journal, Banner of the Cross, Christian Witness,* and *Gospel Messenger.* Henry N. Strong, Secretary.

Kalamazoo, Mich., Feb. 4, 1855.

Congregational Singing.

Why not, then, upon earth, so arrange our public and social worship that all shall be able to join in it here, at least so far as praise is concerned, and with their own voices render homage to God? If it is said that all cannot sing, and that the only effect of expecting all to do so would be to introduce disharmony, and a confused and unedifying tumult, into the sanctuary, we reply that according to the latest theory of the matter all can be *taught* to sing, at least when a beginning is made with them in childhood; and that if this be true, as we believe it to be, a general and simultaneous effort now made in families, schools, and churches, over the land, would come to such results in half a generation that our churches would be filled, before that time had passed, with crowds of those who would delight to make melody with their voices as well as in their hearts unto God. It would be necessary, of course, to expel a great deal of the trashy, flashy, and fiddle-de-dee music which has lately been elevated by the compilers of tune-books from the road-side or the drinking-shop, and made to enter with its frisky frivolity, barely baptized by a dedication to some eminent choir, into the holy places of the Most High. But this would be an immediate and immense gain to taste and propriety, as well as to religion; and there is no other possible reform to which the great mass of pious and sensible persons in all our congregations would more heartily and hastily respond Amen. No rubric would be needful to secure *that* response, or to tell where it ought appropriately to come in. To revert to the older and more venerated tunes, especially to the grand and solemn choral tunes, some of which have been sung already for generations, and have gathered the most precious retinue of associations as they have come to us through the past—all of which are suited, intrinsically, to the general and easy use of a congregation—this would be like that reform in architecture which is now going back from the flaming structures of wood and white plaster that have put the sun's eyes out on so many hill-tops, to the more solid edifices of stone or of brick, with their more subdued tints, and their more just proportions, which are fast superseding these. The refinement, the intelligence, as well as the moral and religious tone of congregations familiarized to such new influences, will be immensely advanced.

Or, if it be still said that even such choral tunes can not be sung by the congregation without a system of practical exercises so protracted and extensive as to be really impracticable,—which is sometimes alleged, but which is not at all true,—then we say boldly, admitting this to be true, 'If you *cannot* sing even Old Hundred or St. Martin without confusion, throw aside the note-book, and READ the Psalms together, in their primitive form.' Certainly any congregation can do this; and the reading of these Psalms, by young and old, with animated hearts and harmonious voices, would be to us a far more useful and quickening service than the performance of the music by a hired quartette, or one of those titillating airs upon the organ that make the younger half of the congregation march out of church with the impulse to dance alive and urgent in every fibre of their frames.

But so extreme a measure as this banishing of all tunes from the worship of the sanctuary, could never be necessary. In every congregation, the humblest and most illiterate men, and their families, can be taught to sing to God; as every one knows who has heard the wild, irregular, but unanimous and highly effective singing of Methodist Camp-meetings. And when the tunes used were usually the slow, majestic, and simple chorals, which make their appeal to the heart of the race, the subject would soon, by practice and patience, be relieved of all difficulty. The choir might be retained 'to lead and assist,' according to the old form of expression, in this part of the worship, or sometimes, even, to sing by themselves a hymn which is *im*pressive of some truth or precept, rather than *ex*pressive of a general sentiment. And the organ, of course, should be retained, to give rhythm, regularity, and richness of harmony to the popular song. But the present practice of fashionable congregations, to employ distinguished opera singers to accomplish this part of their religion for them, would be laid away among the cast-off follies of a former generation. We are most heartily, heart and hand and voice, united with the movement for the general and fixed establishment of Congregational Singing in the public worship of the churches. And we are just as certain that it is practicable and easy, if men will only agree to try it, and to remember that musical sensibility is not the the first thing to be consulted in such music, but the demand of a true and elevated sense of the greatness of God and of the duty we owe to Him, as we are that all usually well-constituted persons have ears and tongues. The difficulties that appal men in regard to this from the distance, are mere imaginary spectres, that fly when one comes near them.—*Independent.*

CLERICAL CHANGES.

The Rev. Henry C. Stowell, having resigned his parish at Logansport, Indiana, and, by the advice and consent of his Bishop, accepted a call to St. Mark's Church, Lima, Lagrange county, Indiana, requests his letters and papers addressed accordingly.

NOTICES.

Second Series of Sermons.—The third sermon will be preached on Sunday evening (February 18), in St. Stephen's Church, by the Rev. J. H. Hobart. Subject—Charity, as the animating principle of Repentance. Service at 7½ o'clock.

The Clergy and the Mayors.

At a meeting of the Clergy of the Protestant Episcopal Church in the Eastern District of the City of Brooklyn (late Williamsburgh and Bushwick), on Wednesday evening the 7th inst., for the purpose of expressing their views in reference to the action of the Mayors of Brooklyn and New York in suppressing the Sunday traffic, the following Preamble and Resolutions were offered, and on motion unanimously adopted:

Whereas we regard with lively pleasure and warm sympathy the efforts of our City Magistrates to enforce the proper observance of the Sunday laws, therefore

Resolved, That these measures call for the earnest support of the Christian Community.

Resolved, That we, the Clergy of the Protestant Episcopal Church, in the Eastern district of the city of Brooklyn, do heartily sympathize with and co-operate in these efforts; and that we will, by Divine permission, on Sunday morning next, February the 11th, preach to our respective congregations upon the due observance of the Lord's Day.

On motion these Resolutions were ordered to be published, and copies of the same duly authenticated, to be transmitted to the Mayors of Brooklyn and New York.

[Signed] H. Floy Roberts, Chairman.

S. W. Sayres, Secretary.

The Church for Deaf Mutes.

Among the numerous objects, which are presented to the notice of Churchmen, it is hoped that St. Ann's Church for Deaf Mutes will not be forgotten; as everything in relation to its progress thus far indicates ultimate success. As a regular organized parish, temporarily occupying the small Chapel of the University, it is gaining strength, and doing all that its present means will allow, for the benefit of the Deaf Mute residents of this City and vicinity. Last Summer four eligible lots on the South side of 26th street, between the 6th and 7th Avenues, were purchased for the Church at the price of $16,500. A payment of $9,500 has been made, leaving $7000 on bond and mortgage. It is most desirable that this latter sum should soon be raised, so that a more powerful appeal may be put forth, for funds to erect the propsed Church. The friends of this enterprise expect in process of time, to place upon these lots not only the Church building, but a lecture-room and home for sick or aged Deaf Mutes. When it is considered that this movement has reference to the interests of a peculiar portion of the Community, which in a few years will be numbered by hundreds—(there are 1200 educated Deaf Mutes in the City of London)—it will be seen at once that it was expedient to purchase a commodious site. It is earnestly to be wished that the friends of these Children of silence, not only in the City but throughout the Country, will contribute liberally to this undertaking, so that he who has devoted himself to it, determined if possible, to succeed, may have the satisfaction of beholding his cherished plans assuming the appearance of fixed realities.

Notice to Singers.—A newly organized parish is in want of a few voices for the different parts. Though no compensation can be given at present, it is hoped that there may be those who will consider the pleasure of singing a sufficient return. The service requires attendance during the forenoon only, with an occasional exception. Address G, Box 3815, Post Office, New York.

Church of St. John Baptist, on Lexington Avenue, corner of Thirty-fifth street.—The Sunday afternoon services in this Church are for the present discontinued. An Evening service will be held every Sunday, commencing at 7 o'clock. ja 20 4t

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J. Lloyd Breck, for the Chippeway Mission.

Chippeway Mission House, Minnesota Territory, Jan. 23, 1855.

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February 13, 1855.

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Matthew Hale's Exposition of the Church Catechism; 2 vols., London, 1732.

The Works of the Most Rev. Dr. Edward Synge, late Archbishop of Tuam, in Ireland; 4 vols., 12mo., Rivington, 1759.

Bishop Andrew's Nineteen Sermons concerning prayer; London, 1833.

Annotations on The Pentateuch, The Psalms of David, and The Songs of Solomon, by Henry Ainsworth; 2 vols., 8vo.

An Examination of the Four Evangelists, by the Rules of Evidence Administered in Courts of Justice, with an account of the Trial of Jesus, by Simon Greenleaf, LL.D.; London, 1847.

Sermons by the Reverend and Learned Dr. John Gale; London, 4 vols.

An Exposition of the Thirty-nine Articles of the Church of England, written by Gilbert, Bishop of Sarum.

The Connection between the Sacred Writings and Literature of Jewish and Heathen Authors, principally with a view to evidence in Confirmation of the Truth of Revealed Religion, by Robert Gray, D.D., Prebendary of Durham, &c.; Rivington, 1819, 2 vols.

The Works of Vicesimus Knox, D.D; 7 vols., 8vo., London.

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History of the Church of Scotland from the Introduction of Christianity to the Period of the Disruption, May 18, 1843, by the Rev. W. M. Hetherington LL.D.; Edinburgh, 3 vols.

Instructions for the use of Candidates for Holy Orders, and of the Parochial Clergy, with Acts of Parliament, and forms to be used in various Ecclesiastical and Secular affairs of the Church, by Christopher Hodgson, M.A., Secretary to His Grace the Archbishop of Canterbury; sixth edition; Rivington.

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